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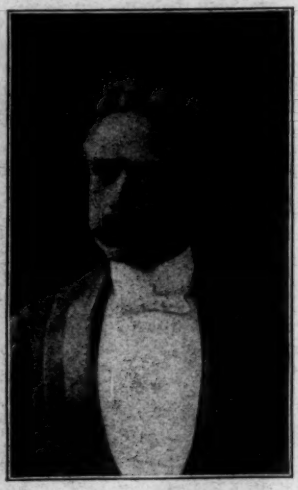

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BY

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American Ecclesiastical Review

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. II.—(XLII).—FEBRUARY, 1910.—NO. 2.

WHAT IS AN ADEQUATE COURSE OF SCRIPTURE STUDY?

IN the December number of the REVIEW the Rev. Father Campbell pleaded for a course of Positive Theology in our Seminaries, and all who read his words must have concurred with him that some such course is a necessity. We are not at present concerned with that question but with another which is of even greater importance. Fr. Campbell says: "The school of Scripture will aim at giving its students a first-hand knowledge of the content of the Sacred Scriptures, and incidentally a knowledge of the disputes about them." He adds: "This is, of course, the complete antithesis of our present use; but it remains for those who cry out on all change as a rupture with the past to inform themselves whether our present use be not a lapse rather than a continuation."

Of late years there has been an awakening regarding Biblical studies; we are flooded with Biblical periodicals, with Reviews, with "Studies", with Commentaries, etc., and anyone who takes up by chance any Review in our public libraries must feel a sense of something akin to dismay when he sees how vast is the field of Biblical knowledge now exploited. And many an earnest Rector of a Seminary feels also a sense of shame at the inadequacy of our Seminary-teaching on these points. And yet what can we do? Our courses are already too crowded; our curriculum is as full as it well can be, and it is impossible to find room for anything supplementary. This must be conceded by all who have to do with Seminary training; the time is short and bishops are inexorable! What kind of Biblical course, then, can we draw

up for students who have at the most five or possibly six years in the Seminary and who have very little time for study and who have an already crowded curriculum; who are, too, as we know to our cost, only too often neurotic and hardly in a fit physical state for study.

At the outset we must beware of being too idealistic. A certain Biblical Professor in a Seminary persuaded his Rector that the Scripture course was hopelessly inadequate, and he at length prevailed upon him to write to a non-Catholic friend of his and obtain for him the prospectus of a neighboring Protestant training-college. The results were disastrous! "Why!" ejaculated the Rector after he had looked it through, "it is nothing but Greek Testament! None of that stuff for me! Give them plenty of Dr. Hay and good old Dens. They were good enough for me and my fellow-students. Why can't they be enough for you? If your young men produce as many Bishops as my class did, they will do uncommonly well!"

And so, too, now. If we turn over the prospectus of the *École Biblique* at Jerusalem or that of Rome, we feel carried away with enthusiasm and yearn to try and do likewise. Yet it is clearly impracticable. We have no time for courses in Aramaic, in Assyrian, in Cuneiform, in Epigraphy, in Semitic Religions, etc., etc., nor, be it added, are such things in the least necessary for our Seminaries. No sane Rector would of course ever dream of taking over such a system wholesale but some might be tempted to adapt it to their own Seminaries. Is such a thing possible? We venture to answer most emphatically in the negative. Such prospectus cannot be adapted; they must be taken in the lump or not at all. They are meant solely for the future professor and are in no sense intended for the man who is destined for the active ministry. Yet no one wants to keep these latter in the background; they are the backbone of our Seminaries, and it is for them we must primarily provide, while at the same time we are bound to keep before our eyes the fact that some of them must become professors in their turn and must not be able to retort that their Seminary training has in no sense equipped them for their work.

But is it possible to give such a Biblical course in our Seminaries as shall serve equally well for the priest on the mission

and for the future professor? We maintain that it is and that moreover such training is the best. For, after all, what is necessary for the priest on the mission? Is it necessary for him to know all the latest vagaries of the "Higher Criticism"? Need he be well informed regarding the latest archeological "find"? Is it requisite that he should be able to give a critique upon the textual theories of Westcott and Hort? Need he be a "Papyrologist"? No! He needs none of these things. *But he does need a good sound knowledge of the text of the Bible itself,* and that is what is wanting in so many, not merely in priests engaged in mission-work, but even in some who call themselves "critics" and are actually Professors! And this, we maintain, every Seminary course should aim at imparting before all things, for it is surely the foundation of all Biblical study whether for preaching or for lecturing. In old days it used to be the custom to commit a great deal of the New Testament to memory, and a preacher has no greater asset, while such knowledge would often save the "critics" from serious blunders; the lecturer, for instance, who endeavored to persuade his hearers that since, in Genesis 37 : 25 and 28, the men who bought Joseph are called "Ishmaelites" and "Midianites", the whole story must be regarded as the combined work of two distinct authors, would hardly have fallen into such an error if he had read, or at least remembered, the eighth chapter of Judges.

The days are gone by—let us hope, for ever—when the Scriptural course in the Seminary was the same for all the students alike, when the man just admitted and the deacon expecting to be ordained in a few months' time were all alike expected to attend the lectures on whatever book of the Bible was being given that year. Knowing nothing whatever of the contents of the Bible, the tyro was expected to derive profit from lectures which were at the best hopelessly uninteresting and which were almost certainly beyond his capacity! Is it a marvel that such men after five or six years of such drudgery never opened the Bible after quitting the Seminary?

But even now are we really much better off? What is the course generally in vogue? In many Seminaries a year may be devoted to "Introduction", and then immediately upon that follows a course of two lectures a week on one of the Gospels,

generally that of St. Matthew, which is too long to really finish in any satisfactory manner; and then in the subsequent years the student may see another Gospel or an Epistle of St. Paul, with perhaps a desultory commentary on the Acts of the Apostles. During one year a Book of the Old Testament may possibly be done. And a student who gets a course even such as this may think himself fortunate, for in many cases nothing half so comprehensive is attempted. But if we turn to some Seminaries which are better equipped, what do we find? Sometimes a year devoted to what is known as "General Introduction", another year given to "Special Introduction", and then three years of exegesis. Truly fortunate are students who get a course so well arranged as this and none but he who has tried to give it single-handed can know what hard work it is. But even then the apparent want of results is most discouraging. Do we really find that men go out on to the mission with a real love of the Bible? Do we find that they habitually read it or that their preaching depends much upon the actual text of the Bible? It must be confessed that such results are not often apparent. Or, again, do we find that men so trained are well equipped for the professorial chair? They will be the first to tell you that when they began to teach they found themselves very ill-equipped indeed!

It is not easy to assign an adequate cause to this apparent failure, but perhaps an analysis of the best of the courses depicted above will serve to explain its want of results.

In the first place a year, the first year, was given to General Introduction, and such questions as Inspiration, the Versions, the History of the Canon, etc., were touched upon. In the next year came Special Introduction, and the student was taken hastily through some of the principal books of the two Testaments. Perhaps, too, in those first two years he picked up a smattering of Hebrew; more probably he began it but dropped it in disgust! After this introductory course, which certainly sounds well, the student attended the course of exegesis, and if he was fortunate enough to fall under a good professor he may have seen in a fairly satisfactory fashion a Gospel, an Epistle, and possibly an Old Testament book. But ask such a man after his course whether he knows much about the Bible. No one expects him to say he does, nor

would we believe him if he did say so; but what we do want him to be able to say is that he is immensely interested in Biblical questions, and that he finds he can use his Bible profitably in the pulpit and for his own spiritual life. If he cannot give this answer there must have been something wrong with his Biblical course—supposing always that he has done his duty at the Seminary. But now test him a little and try to find out what he has learnt; ask him some simple question, about the Psalter for example. It is the part of the Bible he knows, or ought to know, best; but what does he really know? We do not expect him to be able to give a reasoned explanation of the "Exurgat Deus"; we should not even be surprised if, like the young priest in *My New Curate,* he translated "Herodii domus dux est eorum" by "The palace of Herod is their leader." But ask him some simpler question; ask him which are the Messianic Psalms; which are the "Passion" Psalms; or, passing to the New Testament, on which he has to preach every Sunday, ask him where the Parable of the Prodigal Son is to be found; ask him whether there is any passage which is to be found in all of the four Gospels; again ask him which of the Evangelists narrates the story of the Divine Infancy, which of them has an account of the Ascension. These questions may seem puerile, but we confess to thinking them test-questions in the case in point, for our object is to discover what our newly-ordained priest knows about the Bible itself. It is of small importance whether he can tell us what Harnack or Driver think of a certain book, for such knowledge is worse than useless unless accompanied by a deep knowledge of the Bible itself; and that—we repeat once more—is the real aim, or rather should be the real aim of all Seminary Biblical teaching. Yet can we say that it is the result generally attained? We fancy not. Is it not rather the case that our priests know better what is said about the Bible than what the Bible says about itself? Canon Sheehan's Curate knew something about the Codex Vaticanus—or thought he did; but he got into trouble over the "heron"!

What, then, is the fault with the curriculum sketched out above? We venture to think it is this: when a divine comes to the Seminary we presume that he already knows his Bible, whereas just the opposite is the case. And that we do so pre-

sume—at least tacitly—is evident from this that we put the General Introduction first, instead of after the Special Introduction. We know that the curriculum-framers will raise a protest and say that this is the only logical order. But is abstract logic always necessary? Is it the best guide in teaching? We must reckon with facts, and the fact which faces us is that our students do not know the text when they come to their first lectures. A young divine, fresh from college and with a brand-new Bible in his hands, listens to a professor who lectures him upon Inspiration and the history of the Canon. The Inspiration of what? The Canon of what? He has only the vaguest idea. Not long since a Professor of Philosophy of great standing combated some views propounded by the present writer anent Inspiration; when he was confronted with certain facts from the Book of Judith which—so the writer maintained—could not be explained on his theory, he retorted, "I do not know the Book of Judith, but I am sure your theory is wrong!"

In those words we have the root of the difficulty; what he should have said was, "I do not know my Bible well enough to dogmatize about the theory of Inspiration". And yet what else are we doing when we put before a raw "freshman" theories of Inspiration before he has even a vague notion of the subject-matter of Inspiration? We pass over the fact that any solid theory of Inspiration must be essentially philosophical, and our tyro has presumably done no Philosophy! But we shall at once be told that it is just as absurd to put the Special Introduction first as to put the "General Introduction" first, and we can already hear cavilers saying: "What 'freshman' is capable of understanding such questions as 'the Mosaic authorship' of the Pentateuch, or the 'Documentary Theory', or the Messianic character of certain Psalms, or the Synoptic Problem, etc., etc.?" We cordially agree, no "freshman" can be expected to tackle these questions; they are the controverted questions of the age; they are the arena of all the most recent conflicts in the world of Biblical science. But we shall be told that they are *fundamental* questions and therefore must be treated first! Once more it is the old fetish of abstract Logic! Are we heretical in saying this? Perhaps we are, but at any rate we fancy we are practical and this is

a practical if not a logical age. Let us look facts in the face. These great questions are the vexed problems of to-day; they are the ones which torture matured minds; they are the ones which will be brought before a young priest the moment he comes out into his parish and meets interested unbelievers. For example, he sits in a drawing-room and hears some remark about a new archeological discovery which—so it is maintained—has once more shown the absurdity of supposing that poor old Moses wrote the Pentateuch! Now if he is a wise man he will hold his tongue until he is asked for an opinion. But supposing he is asked what he thinks on the question, what will he say? He has been ordained a year; he has had three or four years of theology; that horrible question of the Mosaic authorship was forced down his throat when he was in his second year of Philosophy; he hardly knew at the time what the Pentateuch was; he had certainly not read it then and since then he has not had the time for anything except his Gury, etc. But people are waiting for an answer! He is a lucky man if he escapes without an uneasy sense that he has made an exhibition of himself!

But we can hear a critic saying, It is easy to pick holes. But what remedy do you propose? You say you would not have the General Introduction first, because it supposes a knowledge of the text which, according to you, students do not possess; and you will not put Special Introduction first, because the questions treated of in that course are the vexed questions of the day and demand a trained mind. What will you do?

Before answering we must call to mind the precise object we have in view. The goal we aim at is to produce students who shall have a good practical knowledge of the text of the Bible, who shall be sufficiently *au courant* with modern difficulties to avoid making wild and foolish statements, and who, when they leave the Seminary, shall have solid foundations for further Biblical study. We maintain, and we feel that all who have examined the question will bear us out in what we say, that students leaving the Seminary are not only not well grounded in the Bible but have rather a feeling of disgust for it; they know enough perhaps to feel that there are pitfalls in it and hence they are chary of using it, and the Book of

books remains upon their shelves covered with dust. Our first object, then, must be to interest them in it. In other words we must teach them how to read the Bible. How many devout souls there are who for years have read their daily chapter and yet have no real knowledge of the Bible! This is because they have never been taught to read it intelligently. A student, then, needs in his first year to be shown the principal divisions of the Bible; he must be shown how it is divided into definite groups, i. e. the Law, the Historical Books, the Sapiential Books, the Prophets Major and Minor, and finally the Historical Appendix in Maccabees. Concurrently with this he must learn the ordinary system of chronology and should be taught to arrange the various Books according to the dates to which they approximately belong. He must at the same time be shown how the Prophets fit into the historical framework and thus throw light upon the history as given us in Kings and Chronicles. Nor must the Geography be forgotten, for it, more perhaps than anything else, serves to fix points in the memory and adds a most fascinating interest to the dry details of the history. And the books themselves must be divided up according to their subject-matter. To take a concrete example; we divide Genesis into the history of the Patriarchs, i-xi; of Abraham, xii-xxv; of Isaac, xxvi-xxviii: and of Jacob and Joseph, xxix-l. There is of course some overlapping, but the division may stand for practical purposes. We now take each of these periods singly and enter into details. The governing principle in this first section is that of *elimination,* and we analyze it, pointing out as we proceed the various Toledoth which serve to indicate the divisions of the whole book. As we advance from period to period the history is dwelt upon and the geographical details, with the assistance of the black-board, are pointed out; we see Abraham journeying from Ur and passing through Haran until he finally settles in Canaan; we point out the various visions vouchsafed to him and his children, the covenants God made with them, and the providential care He ever exercised in their regard. The genealogies are worked out, and it is shown how they served as the framework for the history. At the same time we shirk no difficulties; the sins of the chosen stock are not glossed over, for we are not teaching children;

the so-called doublets are pointed out in the Creation story and in the stories of Abraham and Isaac at Gerara and in Egypt. Parallel passages in the Bible are also indicated, e. g. St. Stephen's speech in Acts vii, and the discrepancies which have been singled out by critics are not glossed over, though we do not attempt any explanation, for that would take us outside our sphere. The Messianic prophecies in Chapters 3 and 49 are indicated and their importance insisted on, but no detailed commentary is made. Above all, constant reference is made to archeological finds, especially when treating of Ch. 14, for it is certain that nothing better serves to stimulate interest than the wonderful story of the "Resurrection" of Palestine and the Far-East as worked out by the spade.

Some will, however, object that at this rate we should never finish the Bible in the year. But we only treat Genesis in this way. This book is fundamental in more senses than one, and if students do not at the outset grasp its mode of construction and arrangement, and if they do not seize upon its position as the key to the whole of Sacred Scripture, they will fail to understand many things in the rest of the Bible. But we shall be asked whether we treat of the question of the Hexæmeron and of the precise character of the first eleven chapters. If we have made our position understood above, it will be evident that we cannot afford to treat of these questions in any systematic way, for such questions are beyond the freshman; we point out the difficulties when it appears necessary to do so; we lay stress on the witness of the cuneiform accounts of the Creation and the Deluge, but we do not enter into details of theological interpretation, for the reasons assigned above. Again, it will perhaps be objected that it is absurd to point out a difficulty and at the same time furnish no answer; but three courses are open to us: we can either pass over the difficulty and its solution or we can dwell upon the difficulty and the answer. But if we elect the former course some student is almost certain to single out that difficulty and it will be made evident that we have passed it over. Moreover we may not at the moment have an adequate answer ready if we have not intended to touch the question, and the result will not tend to increase the confidence which students must have in their professor. If, on the other hand, we elect the latter course

we find ourselves involved in difficulties, for the students are not prepared to assimilate an answer which can be considered really satisfactory; moreover we have not the time for such treatment of the question. It seems, then, best to strike a mean and not to shirk the difficulty but point it out frankly, with the conviction that such a course is far more likely to prove a safeguard to the student than either of the above alternatives.

The rest of the Pentateuch can be treated much more briefly, provided the framework is duly worked out and the salient points of each book dwelt upon. When we enter upon the study of the Historical Books we shall need an introduction on the methods of the Hebrews in writing history, though this may be as slight as possible. But the historical framework *must* be mastered and the names and dates of the kings and of the principal events must be committed to memory. Here again archeology plays an important part in interesting the student. By Easter we ought to have finished the Historical Books, and there will remain the Sapiential Books and the Prophets. This sounds like a great deal of work to cover before the summer examinations, but the professor will probably find that by this time the students will have become accustomed to his methods and will have learnt to read the Bible for themselves in an intelligent fashion; and this of course will make his work much easier. Moreover it will not be necessary to read every book; it will suffice if a good knowledge of the main divisions is obtained. But it will be important to see that the interconnexion of the Prophets and the history is clearly grasped.

We now pass to the second year of study. If the first has been well done, two results will have been obtained; the students will have a real interest in the Bible, and they will have a very fair knowledge of its contents and of the arrangement of the various Books. They are now prepared for an examination of the question: How did we get our Bible? They know what the Bible is; they can now enter upon the study of questions which must of course have been touched upon already, viz. the Versions, the MSS., the formation of the Canon, and finally the burning question of Inspiration. For this last question it must be confessed they are even now hardly ripe, but at any rate they are capable of appreciating

the data furnished by the Bible, even if they are not capable of fully grasping the philosophical aspects of the problem. The second year over, students may now begin the exegesis of some New Testament Book. They are fairly well equipped for the work as they have a practical knowledge of the contents of the whole Bible and are quite capable of appreciating the differences between the New and the Old Testament. But what kind of lectures on the Gospel are they to attend? Supposing that that of St. Mark is chosen, are the students to be dragged through a wearisome exposé of the Gospel, word for word? We must bear in mind the goal we are to have in view. These students are to go out shortly on the mission; they are to be prepared then for practical work. Is it any good to burden them, or rather their note-books, with a heap of minute comments on each verse? What student ever looked at his note-books after leaving the Seminary unless some controversy forced him to do so? And if he did then look them up he probably found that he had no notes on that particular point! Similarly it is no good furnishing him with a quantity of notes on the "Higher Criticism". No, what students want, whether they are to be simply on the mission or professors later on, is, we repeat, a good working knowledge of the text. For the text is the best commentary, as St. Bernard said long ago. If a student goes out knowing well the divisions and arrangement of the Gospels, if he knows where to look for the various parables and miracles, where to turn for controverted points; if he has formed for himself by diligent reading a fair idea of our Lord's life and ministry; if he has grasped the different features of that life as depicted by each Evangelist; if he has taken the pains to compare for himself only two or three parallel passages as set forth by the different writers—then he will have a fair, and above all, a practically useful knowledge of the Gospels.

But, once more, how are we to teach the Gospel we have chosen? It is customary to begin by an introduction, which may be either longer or shorter as the professor chooses. But if what we ventured to say above about the impracticability of giving the General Introduction before the Special was justified, it would seem only logical to argue that here also the introduction should not precede but follow an ac-

quaintance with the text to be studied. Let us suppose that we are going to give the Gospel of St. John. The introductory matter is enormous and notoriously difficult; it is essentially a question of details. Are students capable of appreciating it? We fancy not. But if it is insisted that each student must first read the whole Gospel for himself and that not chapter by chapter but as much as he can at a stretch—no one who has not so read a Gospel or an Epistle can imagine how differently it reads and how different an impression it makes on us when so read; and if he has been shown how to read it intelligently, i. e. with due regard to its main divisions, then he is in a better position to appreciate an introduction. Yet even then it seems to us that the introduction can be much more profitably given, and with a great saving of time, if it be postponed to the end when students are thoroughly acquainted with the subject-matter and when, too, in the course of the commentary many passages have already been pointed out to them which have an important bearing on the introductory questions.

Yet here again we have certain reservations to make; they may sound revolutionary, and we only suggest them for what they are worth.

It will have been noticed that we have said nothing so far about Special Introduction to the New Testament. We did this for several reasons. In the first place, the time is short; in the second place, the New Testament is so much more familiar to students than the Old that there is not the same need for insisting on their becoming acquainted with its contents before beginning their studies. But our main reason for the omission was that if we give the Introduction to the New Testament at the outset it is apt to be forgotten by the time students come to the study of the actual books. Now if a student has but three years of theology it is clear that he cannot see much detailed commentary in that time. Nor indeed is it necessary that he should, for to our thinking it is far more important that he should get a grasp of principles than that his memory and his note-books should be burdened with a heap of knowledge of which he has no real grasp. We would suggest, then, that in the first year of theology when he begins his exegesis, the student should receive a good intro-

duction to the Gospels as a whole. And this introduction should take the form of an examination of the contents of the Synoptic Gospels with a comparison of the contents of St. John's Gospel. A few parallel passages from the Synoptics might be compared and thus the student would be introduced in a practical way to the Synoptic Problem, which must be treated in the concrete if at all. He should also be taught to draw up for himself lists of the parables and miracles occurring in each Gospel, and if he can learn these by heart so much the better. If the first half of the year were devoted to this, a very practical commentary could be given on any one Gospel—St. Mark's for choice—in the latter half of the year, and we are certain that good results would accrue.

If in the second year the student received a similar introduction to the Epistles of St. Paul and a brief but thorough commentary on any one of them—not that to the Romans!—he would have a better knowledge of the New Testament than most who have waded through our Seminary course. His third, and presumably last year, might profitably be devoted to some Old Testament book treated in the same way; this would enable the professor to return to certain Old Testament problems which he was unable to treat as fully as he could have wished at an earlier period in the student's career.

Anyone who has had the patience to read the foregoing pages will probably feel that there are two main difficulties which call for solution: first, where shall we find professors capable of such thorough work? and secondly, in the schemes roughly sketched out above, what preparation is made for the formation of Biblical professors?

Perhaps one answer will satisfy both queries. We said at the outset that our aim was to put forth a scheme which, while keeping in view primarily the needs of those who are destined for the mission life, should yet serve as a preparation for the formation of professors. Now in the scheme thus sketched it is evident that there is no provision made for the special training of professors, but we fancy that the ground has been well prepared for their after equipment. Students who have been so prepared are capable now of taking up a systematic course of higher Biblical study and they will start with an asset which many who take up such studies have not got,

namely a thorough practical knowledge of the text. We presume of course that such men have been warned that they are destined for the work of teaching afterwards and that they have at least a smattering of Hebrew and that their knowledge of Greek is at least passable. Now how are we to secure their full equipment? They need special training and for that they must have thoroughly trained masters; no dilettanti will do; students must be able to go to each lecture with the assured feeling that the lecturer is fully up to his work and is master of the subject. The answer then is patent: such candidates for posts as Biblical Professors must go to one of the Écoles Bibliques which now exist. It is expensive work, it must be admitted, but it is an expense which will be well repaid. If such a student goes to Rome, he will have the advantages of a trained staff of professors and of a good library. If he goes to Jerusalem he will have in addition the inestimable advantage of living amid Biblical scenes and thus steeping himself in Biblical lore in the unchanging East where everything he sees will remind him of the Old and New Testament, and where he will learn to interpret the Bible through the best of all mediums, namely association with the very scenes in which so many Biblical events were enacted. Moreover at Jerusalem he will have the further advantage of thoroughly trained men who have devoted their lives to the study of the Bible and whose names as professors and as writers are already household words.

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THE REFORM IN CHURCH VESTMENTS.

I. THE COLOR OF PARAMENTICS.

LAST year, whilst the sessions of the Catholic Congress in Germany took place in the beautiful city of Düsseldorf, a somewhat unusual spectacle was presented to the vast assembly gathered in the Tonhalle on 18 August. The eminent Benedictine, P. Augustinus Galen, representing the old monastic foundation of Emmaus (Prague), had, amid enthusiastic applause, concluded a spirited address on the condition of

Catholicity in Bohemia, where the free action of the Church was being hampered by the agitations of a powerful Socialist faction. There had been the usual brief discussion following the address, and the signal of the chairman had announced the time limit for comment, when the president of the assembly stepped to the front of the platform to introduce a lady—Madam Helene Stummel [1] who was to make a plea in behalf of a much-needed reform of church vestments. She spoke with such admirable grace, and showed so complete a mastery of her subject in every detail and motive, that she quickly won the attention and sympathy of the audience. The result was a unanimous resolution adopted by the Congress to further by all legitimate means the efforts of the speaker to restore the delicate craft of correct and dignified paramentics to its former place of honor among the ecclesiastical arts.

It was on this occasion that the writer of the present article received the first impulse toward taking up the study and aiding in the reform which tended toward securing the proper shape, color, material, and use of ecclesiastical *paramenta*, since these features had, through a gradual process of deterioration, been lost sight of, and were constantly being replaced by modern models not at all in accord with the symbolism of the ancient forms and colors which play so important a part in ecclesiastical art. Madam Stummel kindly placed her writings [2] at my disposal, permitted me to discuss the subject with her in detail, and assisted me most disinterestedly in every possible way for the purpose of bringing the matter before the readers of the ECCLESIASTICAL REVIEW. In sub-

[1] Frau Helene Ludovica Erica Stummel is well known in German art circles, not only by her writings on the subject of paramentics, but also as the organizer and director of a practical School of Design for the production of sacred vestments. She is the wife of Friederich Franz Maria Stummel, whose historic paintings in Berlin, Cologne, Luxemburg and other important centres, have placed him in the foremost rank of the Düsseldorf School to which Overbeck, Deger, Karl Müller, Ittenbach, and other artistic interpreters of Christian ideals belong. Herder's *Konversations Lexikon*, which speaks of his works, also mention the merits of Helene Stummel as an exponent of paramentic art. These merits have been recognized not only throughout Germany and Austria, but likewise in England, Belgium, and Italy. The Sovereign Pontiff, Pius X, recently evinced his appreciation of her labors by decorating her with the medal *Pro Ecclesia et Pontifice*.

[2] *Die Paramentik vom Standpunkte des Geschmackes und Kunstsimels;* Kevelaer: Jos. Thum. *Die Paramentik.* A series of Essays in "Stimmen aus den Missionen." Pfaffendorf. Also essays in "Pastor Bonus," Trier, and "Die christliche Frau," Freiburg.

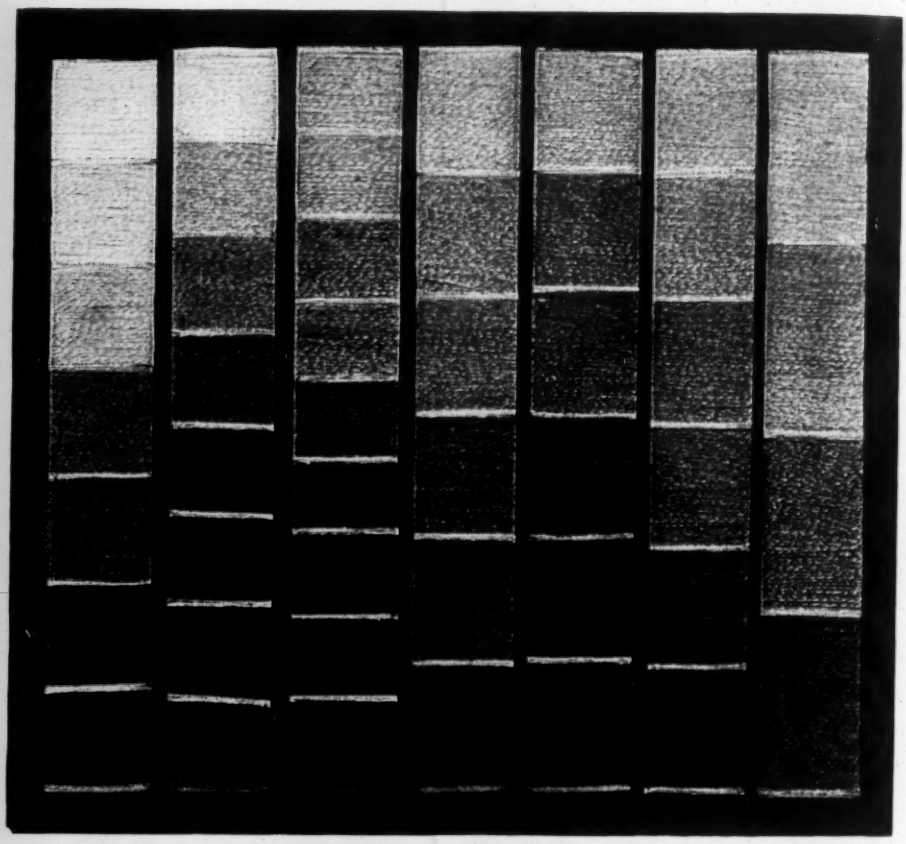
mitting the results of my inquiries to the American and English-speaking clergy I entertain the hope that the suggestions here offered, imperfect as they are, may stimulate others more gifted in this direction to devote their talents to the cause of restoring the proper kind and use of paramentics in the glorious service of our churches and to the honor of religion.

Whilst it must be conceded that, during the last fifty or sixty years, thanks to the efforts of men like Montalembert in France, of Pugin, Morris, and in a measure also of Ruskin, in England, of August Reichensperger and others in Germany, much progress has been made toward purifying the aims of Christian art in its various departments, the one branch of paramentics, which is intimately bound up with the divine service and which is so important a factor in all public worship, has been seriously neglected. Christian artists have hardly given it a thought, and as a result it has completely fallen a prey to that enemy of all true art—*commercialism.* The introduction of machine methods with their mechanical reproductions has supplanted the delicate ingenuity of the Christian mind, and prevented the employment of that fine artistic sensitiveness of the human hand which is capable of giving to a work the simple esthetic yet rare character so much admired in medieval embroidery. Furthermore, commercial speculation, by employing every mechanical device of modern machinery, has debased the quality of materials for church goods and lowered them to the level of ordinary and cheap articles of fashion or domestic wear.

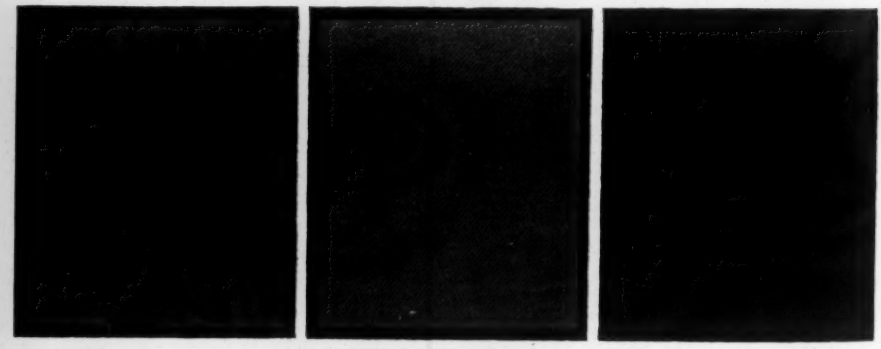
Commercialism in the production of art, and mercenary speculation by which the material used in the manufacture of church goods has gradually deteriorated, were however not the only causes which lowered the standard formerly maintained for the making of vestments. There was a third element which contributed to the degrading process, and which caused a setting aside of the true liturgical colors, and brought about a substitution of an entirely false composition in symbolical arrangement and meaning, and in artistic taste. This deterioration arose, strangely enough, from the excessive application of scientific research to the sphere of art, and created a chronic disease of bad taste in color.[3] This somewhat ab-

[3] Cf. *Die Paramentik*, by H. Stummel, p. 18.

Plate I.



1. Artistic and harmonious colors.



2. Spectral «liturgical» colors.

normal perversion of taste proceeded from an attempt to establish a harmony of colors based upon the phenomenon of the so-called spectral analysis; that is, the decomposition of the white light of the sun when seen through a prism. Scientific analysis, which takes no account of the actual productions of the old masters in art, necessarily drew false conclusions regarding the value of colors apart from their appearance through the solar spectrum. The colors of the spectrum are presented to us as something so absolutely pure that no existing pigment or dye can possibly attain to their sharpness, distinctness, and purity of tint. The fact is, there are no pure colors in nature. The white, red, blue, or yellowish colors of light as they pass through the ether are neutralized or dulled, so as to soften and blend the colors of individual objects, thereby also bringing them nearer to each other. This is what the Germans, in speaking of art, call *Stimmung,* that is to say, a harmonizing or attuning of the various tints into one concordant whole. Thus we speak of the blueish moonlight and the golden noon-day sun. Steeped in this neutral tone each color loses in sharp definition what it gains in harmony and affinity with other colors. And just as the pure, undiluted colors of the solar spectrum cannot be found in nature, so are they all wanting in classical art. If we examine the rare Persian and Gothic tapestries preserved in the South Kensington Museum, or the paintings of the old-master schools represented by Van Eyck and Rubens, or the superb mosaics of Venice, Ravenna, and Aix la Chapelle, we shall find this blending of analytically separable and scientifically distinct colors. The same principle is applied to the colors employed in the making of vestments. One of the most notable examples of perfect color combination is to be found in the collection of *paramenta* in the Musée Cluny of Paris. Here red is made use of to produce the greatest color effect, and it inclines most often to the terra cotta, the yellowish red. Naples yellow and ochre yellow produce good light effects. Green and purple appear only as mixed colors, mild and soft; green in the brighter hues, inclining to the yellowish; whilst in the darker hues it is almost a blunt blue. Purple often appears as a plum brown, or reddish gray, with sometimes a warmer, sometimes a colder toning. Blue resembles indigo,

the color of the sky at night, and always appears as a soft, blended tone, with which brown and black naturally harmonize. Whether the one or the other of these colors predominate as the fundamental tone of the accord, the result is always perfect harmony, so as to produce an impression of tranquillity and peace in the beholder.

In the accompanying illustration (Plate I, Number 1) we have a reproduction of the color scale to which I have reference. There is nothing glaring, blazing, obtrusive about these colors and tones. Yet they present a richness, fulness, and clearness despite the subduing glow which pervades the whole. In No. 2 (Plate I) we have on the other hand a sharp, loud and obtrusive color scheme, creating a sense of irritation in the beholder. Yet these latter colors, both inartistic and untrue to nature and symbolic truth, are the ones which we find most frequently reproduced in the vestments of the day. They are the colors of the spectrum produced by means of chemical dyes.

Great changes in the art of dyeing have been caused by the discovery of what are known as the aniline dyes. The author of *Arts and Crafts Essays* states that their discovery, while conferring a great boon on the science of chemistry, and while doing great service to capitalists in their hunt after profits, has greatly injured the art of dyeing, and caused an absolute divorce between the *commercial process* and the *art* of dyeing. Any one desirous of producing dyed textiles with artistic quality in them must entirely forego the modern and commerical methods, and adopt those which are at least as old as Pliny, who speaks of them as being old in his time. In another essay [4] Mr. Morris speaks in the following terms of the process of dyeing with aniline: "A hundred years ago the processes for printing on cloth differed little from those used by the Indians and Persians; and even up to within forty years ago they produced colors that in themselves were good enough, however inartistically they might be used. Then came one of the most wonderful and most useless of the inventions of modern chemistry, that of the dyes made from coal-tar, producing a series of hideous colors, crude, livid—and cheap—which every person of taste loathes, but which never-

[4] "Textiles" in *Arts and Crafts Essays*, p. 33.

theless we can by no means get rid of until we are able to struggle successfully against the doom of cheap and nasty which has overtaken us." [5]

One word more about the old dyes and their artistic and economic value. "They all make in their simplest forms beautiful colors; they need no muddling into artistic usefulness when you need your colors bright, and they can be modified and toned without dirtying, as the foul blotches of the capitalist dyer cannot be. Like all dyes, they are not eternal; the sun in lighting them and beautifying them consumes them; yet gradually, and for the most part kindly. These colors in fading still remain beautiful, and never, even after long wear, pass into nothingness, through that stage of livid ugliness which distinguishes the commercial dyes as nuisances, even more than their short and by no means merry life." [6] Of the greatest importance for paramentics is the fact noted by Mr. Morris, that no textiles dyed blue or green, otherwise than by indigo, keep an agreeable color by candlelight; many quite bright greens turning into sheer drab. Under this head is to be classed a certain commercial green known as "gas-green" which has found its way into our liturgical colors and is much in vogue.

About the middle of the last century it began to be generally recognized by churchmen that the later "baroque" textiles, with their fantastic, often quite Japanese patterns or unsightly flower-bouquets, were in no wise suited to the sincerity of the divine service or the grave and earnest spirit of the Church. Apart from the unnaturalness of color and form, it was true that the liturgical rules relating to the color and shape of vestments and especially to their symbolism had been arbitrarily set at naught.

To remedy these abuses the Sacred Congregation of Rites issued a decree which directed attention to a more careful observance of the Rubrics of the Roman Missal in regard to the color of the vestments,[7] and forbade such combinations of

[5] In Persia the importation of aniline colors is strictly prohibited. Cf. H. Stummel, "Freude an schönen Stoffen" in *Jahrbuch für Aesthetische Kultur.* Trier, 1908.

[6] Morris: *Of Dyeing as an Art.*

[7] "Servetur strictim rubrica quoad colorem paramentorum." (S. R. C. 12 Nov., 1831.)

colors as made it difficult or impossible to distinguish a primary and ground color.[8] By an arbitrary and thus mistaken reform movement which adopted the latest conquests of science—the colors of the spectrum and the aniline dyes to reproduce them—a new but mischievous standard of uniformity came into vogue. In place of the typical liturgical colors formerly in use, the reformers took their standard from the color-scale of the spectrum, and in conformity with this scale they began to manufacture the materials for church vestments and their ornamentation. Samples of the material were sent to all parts of the Catholic world as representing "church goods in liturgical colors", and thus arose the catchword "liturgical colors", which has been misleading the representatives of the paramental art throughout Europe.[9]

If any one is disposed to doubt that the color of the vast majority of our vestments is inharmonious, let him place a modern vestment beside a medieval one, no matter of what century; one glance will convince him. Indeed if we wished to apply a practical test, let us ask any woman of taste to wear a dress made in what are called liturgical colors; she would at once reject the fabric as being unnatural in color. Among what are called or rather miscalled "liturgical" colors in our church goods' catalogues, the greens and purples are especially offensive to any one who has true artistic perception. This we come to realize more keenly when we read the beautiful explanations of the symbolism of the liturgical colors to be found in the writings of such authors as St. Bernard, St. Bonaventure,[10] Cornelius à Lapide,[11] Gihr[12] and others. Of green Gihr says: "Green holds a middle place between the strong and weak colors; hence it is the most refreshing and gratifying to the eyes. When Spring awakens, woods and meadows, hills and valleys germinate and sprout and blossom and diffuse their odorous breath far and wide; all nature unfolds new life and growth, clothes herself in fresh, lovely green, and holds out the hope of a rich harvest. Green is the

[8] S. R. C., 23 Sept., 1837. Cf. Gihr, *The Holy Sacrifice of the Mass.* 6th. Ger. ed., p. 270.

[9] H. Stummel, *Die Paramentik*, p. 25.

[10] S. Bonav, *Vitis Mystica*, c. 17-22.

[11] In Apoc. 7, 9.

[12] L. c., pp. 272-284.

Plate II.

symbol of hope. Green is in harmony with the very nature of the Church—she is a mighty tree, which lifts its top majestically toward heaven, spreads its shady branches and leaves in benediction over the earth, resplendent with the richest blossoms, bringing forth choice fruits of grace and virtue [13] in abundance. She is the watered garden of the Lord; Christ, the good shepherd, leads his sheep to ever green pastures. The Church clothes herself in green vestments to express her joyous, lively hope of the ever lovely and eternally verdant meadows of the heavenly paradise,[14] of the incorruptible inheritance and the unfading crown of glory in Heaven (I Pat., 1, 4, 5)." Now it is impossible to recognize in the rich verdure thus described by the liturgical writers anything like the green of the stuff commonly exhibited by our dealers in church goods, as its flashy and stark obtrusiveness can neither be called refreshing nor gratifying, nor does it remind us of the "ever lovely and eternally verdant meadows". Take a handful of grass or a fresh green bough, or a bit of moss or fern growth, and place it beside a newly ordered green vestment; it will give you a palpable proof of the vast difference between our present "liturgical" green and the pleasingly soft and mild green of the plant world from which the liturgy borrows its color beauty. If on the other hand you compare these products of nature with some well-preserved green vestment of the old times or—which is more to our present purpose—with the reproduction (Plate II, Green) of one of Mrs. Stummel's chasubles, you will find the resemblance striking and pleasing, like the sight of sunlit meadow and shady woodland, all of which indicates the sense of hope and peace or of tranquil gladness.

Regarding the use of purple color in church vestments Gihr says: "Purple, inasmuch as it approaches the sober gray of ashes, suggests the earnest spirit of penance; on the other hand, it also resembles the darker shades of the violet flower (*violaceus* from *viola*), suggestive of that modest retirement which avoids the gaze of men, and hides in the deep valleys and forest recesses, where it blossoms and exhales its fra-

[13] Hence the Church aptly sings in her office "Mentis perustae vulnera munda *virore gratiae.*"

[14] Constituat te Christus Filius Dei vivi intra *paradisi sui semper amoena virentia* (Ordo commend. animae.)

grance as if satisfied to do so alone for its Creator. Purple is symbolic of unassuming humility, holy retirement, gentle sorrow of heart, burning longing as if consumed by the silent homesickness and desire for Heaven. Purple, thus in the first instance, expresses sorrow; but not complete and universal sorrow. It is a sorrow and affliction tempered and subdued by hope and confidence like rays of joy entering the shades of this valley of tears." The purple silks and satins, as we find them dyed with aniline according to the custom of manufacturers of vestments during the last fifty or sixty years, will hardly answer to this explanation. There is nothing about them to dispose us to " Gentle sorrow of heart, holy retirement, and unassuming humility ". They are too loud, too self-assertive and aggressive. Surely those who produce such materials and those who tolerate them or even find them appropriate can hardly have studied the purple hues which nature presents to us in such manifold forms. " Before the sun rises, night being already past, the earth reposes under a wonderful veil of purple gray mist, which envelopes every object in awe-inspiring mysteriousness. Then, when day gradually begins to break, the sun throws out its refulgence as it advances in the heavens, and its warm rosy tints reflect, and its rays warm and brighten the purple-gray mist, which slowly retires before the coming light. Thus even this *Morgenstimmung* furnishes us with two shades of purple, the one inclining to the ' dark gray of ashes ', the other to a reddish violet glow like the aurora. Bright daylight reveals the violet, the manifold hues of the pansy, the delicate brown of the mellow plum, the rich light of the clustering grape. Masses of storm-clouds hanging over a slate-quarry form a canopy under which the grandest colors resembling purple satins are displayed, on which the golden darts of lightning swiftly sketch wondrous designs." [15] The author of this new reform, sanctioned and encouraged by the Holy See, has, as is evident from her writings, an eye and a heart for the beautiful colors of nature. Nature has been her school, her textbook, and by following its indications she has been able to produce work that acts as a mirror of God's creation. Compare the purple vestment in Plate III with any of the same

[15] H. Stummel, in *Stimmen aus den Missionen.* No. 13.

color now in use, and you have an object-lesson in what the pretended "liturgical" purple is and what it should be.[16]

But there is another liturgical reason for eliminating aniline green and purple from the color scale of ecclesiastical vestments. According to all approved authorities on liturgy a distinction is to be observed between strong and weak colors used in the sacred worship, to indicate the spirit of the ecclesiastical year. There are in the life of the Church days and seasons of joy and triumph, of hope, fear, affliction, and of deepest mourning. *White* is "the color of light and the symbol of brightness and glory, of heavenly joy, blessedness and transfiguration." White is as such the most important and most prominent color in the liturgical series, and represents the extreme limit of all color in the direction of light. *Red* is the strongest, most lively and most gorgeous of the prismatic colors. It is "the color of fire and blood, and symbolizes the flaming, devouring heat of love which is enkindled in the heart by the Holy Ghost; the victorious love which sacrifices the greatest and dearest earthly possession—life—in martyrdom, and which triumphs in dying."[17] Of green and purple and their symbolism we have already spoken. *Black* marks the extreme boundary line of all colors in the direction of darkness. "It is the color which represents the extinguished light of life and joy, of death and the grave—the symbol, consequently, of the deepest sorrow, and of mourning called forth by death."

It is a commonly received although erroneous idea that the color of the vestments must be loud and blazing in order to be effective. "It depends on what we understand by *effective*. The song of the nightingale is effective; yet it is soft, mild, agreeable whilst still heard at a great distance. The crowing of the 'shrilly' cock is no doubt more obtrusive, yet in the

[16] The silk for this chasuble was dyed according to the directions of Madame Stummel, who also had the design made, and supervised the completion of the whole work, which is here accurately copied in plates made in Germany under the lady's personal supervision. It is of course only one of several shades of the true liturgical purple, which whilst it may vary in lightness or depth, is entirely distinct from the "bright" colors of bluish or reddish hue affected by the negro races and by children who are fond of the gaudy. Thus we may have a vestment the purple of which almost approaches the rose color and the liturgical and symbolical significance is truly reflected thereby.

[17] Gihr, l. c.

sense of being agreeable it can hardly be called more effective." [18]

When we have obtained good fabrics in proper colors, the important question then is the coördinating or grouping of the different combinations of color employed in the making of vestments. To assemble different hues of color into a beautiful complex requires judicious and artistic arrangement of the parts. Now the chief source from which we may draw a correct standard of judgment in this matter is the book of Nature. It was in the field, the meadow and the wood that the ancient Hebrews sought inspiration for designing and ornamenting the gorgeous vestments of their high-priests. "As the sun when it shineth, so did Simon, the high priest, the son of Onias, shine in the temple of God. And as the rainbow giving light in the bright clouds, and as the flowers of roses in the days of the spring, and as the lilies that are on the brink of the waters, as an olive-tree budding forth, and a cypress-tree itself on high, when he put on the robe of glory, when he went up to the holy altar." (Ecclus. 50: 6-12.)

And here we may learn something of the order to be observed from the *spectrum* or picture formed by the decomposition of sunlight. In the color-scale of the spectrum each color has its contrasting color: red has green; blue, orange; violet, yellow. These pairs of colors are, so to speak, hostile to each other, and if combined into one produce a shabby black. In paramentics the color-contrasts of the spectrum are sure guides, but the colors themselves must be subdued, blended, i. e. obtained by using artistic vegetable and insect dyes, not the crude, livid aniline ones; and it must always be remembered (a fact insisted on at the outset of this essay [19]) that the absolutely pure and sharp-toned colors of the spectrum are not found in nature. The effect of these contrast-colors is far more satisfying if three artistic qualities are brought to bear on them and the tones to be combined display the weaker contrasts of *light* and *dark, colored* and *colorless, warm* and *cold*.[20] Blue and all grades of blue are cold. Yellow and all grades of yellow are warm. Red and

[18] H. Stummel: *Die Paramentik*, p. 31.

[19] See Plate I.

[20] H. Stummel: *Die Paramentik*, p. 44.

Plate III.

green may be warm or cold according to the ground tone. Even without the added charm of embroidery any grouping of colors founded on these contrasts will be beautiful and effective. Of course the size of the surface must be taken into consideration. The medieval chasuble—the only one answering to the Latin name, *planeta*—with its narrow forked-cross, needs no other ornamentation. It is a different matter with the kind of chasuble much used at present, which is made in the shape of a violin-case. To render this sort of vestment at all presentable—no easy matter when we consider its absolutely inartistic shape—it is advisable to keep to one color throughout; a red chasuble, for instance, would then have a red cross well outlined with appropriate borders, and, if possible, tastefully embroidered, and so on.

What has been said thus far must suffice here as an indication of the requirements in color for church vestments. There is something to be said about the character of the ornamentation or embroidering, as also of the shape of the vestments used at the Holy Sacrifice. Of this I expect to treat in a subsequent article.

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THE STORY OF ST. CLARE.

THE story of St. Clare is so intimately entwined with that of St. Francis in popular sentiment and imagination that it seems difficult to think of the one Saint apart from the other. And it is certain that the gentle influence of the Assisian Abbess played no small part in fashioning the life and forwarding the work of the Umbrian *Poverello*. Not only was St. Clare "the chief rival of the Blessed Francis in the observance of Gospel perfection", as an early chronicler styles her;[1] she was also his best helper in bringing about that great religious movement which told so wonderfully upon the spiritual life of the West and upon the history of the thirteenth century. No one else indeed appears to have caught the spirit of St. Francis so completely as St. Clare—that exquisite Franciscan spirit, as it is called, which is so tender and

[1] See *Speculum Perfectionis*, ed. Sabatier (Paris, 1898), X—108, p. 215.

yet so strong, so human and yet so other-worldly—and in that spirit she threw around poverty an ineffable charm such as women alone can impart to religious or civic heroism. After St. Francis was gone, Clare proved herself the faithful heiress of his ideals, the fearless exponent of his teaching; and when those ideals were in danger of demolition, because some of the disciples of the *Poverello* would fain have tempered his teachings by the dictates of worldly wisdom, it was Clare who struggled to uphold them beyond all the rest. That struggle lasted more than a quarter of a century: it ended only with her life. But the victory lay with Clare,[2] whose steadfast striving after an ideal through good report and evil report, no less than her engaging example of "the praying spirit that worked as it prayed", did much to guide the women of her day toward higher aims.

St. Clare called herself the "little flower of St. Francis,"[3] and St. Bonaventure tells us that she diffused around her the fragrance of springtide.[4] Something of that fragrance clings to the story of her life after all these centuries and lends it a special charm. It is truly one of those lives that can teach perfection without sacrificing poetry. And, in so far as it may be allowable to associate romance with such a subject, the friendship of St. Francis and St. Clare forms one of the most romantic chapters in the Lives of the Saints. For more than one reason, then, the story of St. Clare opens up a page of medieval biography full of import and pathetic interest even for those who are not especially students of the Franciscan Legend.

It cannot, however, be concealed that the personality of St. Clare is in some sort as elusive as it is winsome. Easy as it is to grasp the main and deeper lines of her life-story, a detailed study of it is beset with no small difficulty. This difficulty seems to arise largely, if not chiefly, from the fact that there are very few documents extant bearing on the subject that can be relied upon. Indeed, it may be said that the

[2] Only the day before her death did St. Clare succeed in obtaining the Papal Bull in which the Poverty Francis had sought and taught was sanctioned in all its pristine purity.

[3] See her Rule—"Regula Sororum Pauperum" in *Seraphicae Legislationis Textus Originales* (Quaracchi, 1897) p. 52.

[4] See *Legenda Major S. Francisci* (Ed. Quaracchi, 1898) p. 37.

sources of our knowledge as to St. Clare are scanty in proportion as they are abundant in the case of St. Francis. And if so little, comparatively speaking, has been written of late years about St. Clare and the beginnings of her Order, notwithstanding the widespread interest in the early Franciscan movement which has been such a marked feature of recent literature, it is due mainly to the dearth of information we possess in her regard.

This lack of material, be it ever so regrettable, is not altogether surprising. It is not so much that the life of St. Clare was overshadowed by that of St. Francis, as a recent writer has contended,[5] as that it was in great measure a hidden one. There is no good reason to believe that she ever once stepped beyond the threshold of San Damiano from the time of her instalment there in or about 1212 up to her death some forty-one years afterwards.[6] With St. Francis it was far otherwise. He lived almost continually, so to say, in the public eye closely followed in all his journeyings by observant chroniclers. It is not, therefore, to be wondered at if contemporary writers have left us such a complete record of the doings and sayings of the *Poverello,* and such a meagre account of St. Clare. So far as concerns outward events there was probably little to relate.

Premising this, it may be worth our while to mention the documents from which our knowledge of St. Clare is chiefly drawn. These sources, as they are called, of the Life of St. Clare are few and easily classified. They comprise (1) some fragments of the Saint's correspondence;[7] (2) a Testament attributed to her;[8] (3) some early bulls bearing on her life,[9]

[5] See "The Personality of Clare of Assisi," by the late Sir Home Gordon, Bart in the *Oxford and Cambridge Review* (London, Constable), No. 5, 1908, Michaelmas Term.

[6] It can no longer be concealed that the pretty story told in the *Fioretti* as to how St. Clare and St. Francis ate together at the Porziuncola, is —like many others of that ilk—wholly devoid of historic foundation. It is surely a pity to have to confess this, but the demands of truth are imperative.

[7] Four charming letters to Blessed Agnes, Princess of Bohemia, who founded a monastery of the Clares at Prague, are all that remain to us. They are given by the Bollandists, *Acta SS.*, Martii I, pp. 505-507.

[8] It may be found in the *Seraphicae Legislationis Textus Originales,* pp. 273-280.

[9] These Papal documents, which include the famous *Privilegium Paupertatis,* the definitive approbation of the Rule of St. Clare, and the Bull of Clare's canonization, are printed in the *Bullarium Franciscanum* of Sbaralea, tt. I and II, passim.

and (4) a contemporary biography.[10] If we except such occasional references to St. Clare as occur in the early lives of St. Francis,[11] these are the only sources, properly so called, of the history of St. Clare now at the disposal of students. This is no place in which to discuss the critical questions connected with these sources. Succinctly stated, one finds nothing or next to nothing in St. Clare's letters to the Princess Agnes which throws any light upon her life. On the other hand allusions to her vocation and the beginnings of her Order are not wanting in the Testament which has come down to us under her name. It is only fair to state that the authenticity of this latter document has been called into question. But it seems safe, on the whole, to say that it may well be the handiwork of the Saint. It is no easy task to thread one's way through the early bulls touching the life of St. Clare that are scattered through the first two weighty tomes of the Franciscan Bullary, and it requires a patient spirit of research to disentangle the complicated early history of her Rule which these documents unfold. Concerning the contemporary biography of St. Clare it is enough to say that its author withheld his name and that at an early stage of its existence this life passed into the *mare magnum,* as it has been called, of Franciscan anonymity. By and by St. Bonaventure came to be accredited with its paternity, but it is now quite clear that the work never emanated from the gifted and prolific pen of the Seraphic Doctor, and most modern critics are agreed in ascribing this contemporary biography to Thomas of Celano, the famous first biographer of St. Francis and the reputed author of the *Dies irae.* Be this as it may, it was evidently written on the very morrow of St. Clare's death, and, in so far as it represents the collected impressions of the Saint's companions, it is more surely her *vera effigies* than any later work can ever be. Moreover, it gains an additional interest as being the earliest attempt to give a presentment of the Saint in writing. It is to this biography, then, taken in conjunction with St. Clare's own writings and the early bulls touching her life, that all subsequent works on the subject bear back. From

[10] Edited by the Bollandists, *Acta SS.*, Aug. 11, (12 Aug.), pp. 754-768.

[11] See for example *I Cel.*, 18, 19, 116, 118; *II Cel.*, 204-206; *Tres Socii*, CXIV, No. 60; Bonav. *Leg. Maj.*, IV, n. 6, p. 37.

these three sources the ground-work of our knowledge of St. Clare is derived.

It is well known, however, that not all the early documents bearing upon the Saint's life have come down to us. For example, only a fragment of the rule of life which St. Francis gave to Clare at the beginning of her religious life is known to exist, and of the "many writings" which the *Poverello* addressed to the Clares [12] not more than a few lines have survived.[13] The Canticles he composed for the Sisters of St. Clare and the last blessing he sent them in writing [14] and other manuscripts of equal importance for the life of St. Clare have likewise perished or at least disappeared.

But how, it may be asked, did the Poor Clares ever suffer documents such as these to pass out of their hands? This question calls for a brief digression. It is enough for us to recall that the Chapter General of the Friars Minor, assembled at Paris in 1266, ordered that the "Ancient Legend" [15] should no longer be read and should to the utmost of the power of all the Friars be destroyed.[16] There have been some differences of opinion as to the precise aim of this ordination.[17] There can unfortunately be no doubt as to its effects: it resulted in a desperate war being waged upon all the early Franciscan documents, especially those which were known to relate to St. Francis's will as to the observance of Poverty.

[12] "Scripsit nobis formam vivendi . . . et plura scripta nobis tradidit." Testamentum B. Clarae, l. c., p. 276.

[13] These lines owe their preservation to the fact that St. Clare inserted them in the definite Rule of her Order, confirmed the day before she died.

[14] See *Spec. Perfectionis* (Ed. Sabatier), p. 180 and p. 215.

[15] Under this title the authorities of the Order appear to have comprised a collection of the primitive biographies of St. Francis, as opposed to the "New Legend" composed by St. Bonaventure in 1263. See *Speculum Perfectionis* (Ed. Sabatier), p. CLXII.

[16] The text of this decree is as follows: "Praecipit Generale Capitulum per obedientiam quod omnes legendae de beato Francisco olim factae deleantur et, ubi inveniri poterunt extra ordinem, ipsas fratres studeant amovere" etc. See Ehrle *Die ältesten Redactionen der Generalconstitutionen des Franziskanerordens* in *Archiv.* (1892), p. 39; also Little, *Decrees of the Chapters General of the Friars Minor 1260-1282* in *Eng. Hist. Rev.*, t. XIII (1898) pp. 704-8.

[17] Its aim was no doubt the controversy then ravaging the Order as to the observance of the Rule, but see Van Ortroy, S.J., in *Anal. Boll.*, t. XVIII, p. 174; Lemmens, *Doc. Ant. Franciscana*, pars II, p. 11; Ed. d'Alençon in *Études Franciscaines*, t. I, p. 656; Faloci in *Misc. Franc.*, t. VII, p. 159; Little in *Eng. Hist. Rev.*, Oct., 1902, p. 651.

It was doubtless about this time that Brother Leo, as we learn from Ubertino da Casale, confided his famous *rotuli* and *ceduli* for safe keeping to the care of the nuns in the Monastery of S. Chiara at Assisi and in order to save them to posterity.[18] Ubertino tells us, however, that "to his great grief" these manuscripts of Leo had been "partly scattered" and "perhaps lost, at least many of them".[19] And this fact seems to furnish a valuable clue to the disappearance of some, at least, of the Clares' documents also. For, relating as these documents did in part to the question of Poverty, they would have been no less exposed than Leo's *scripta* to the attempts of the abbettors of laxity. Apart from this consideration, if we take into account the vicissitudes through which the Monastery of S. Chiara at Assisi—not to mention other less fortunate foundations—has passed during the six and a half centuries of its existence, the wonder is rather that the nuns there have succeeded in saving any of their early documents at all. Only those who have been privileged to read a touching MS. chronicle of *Memorie* preserved in the archive and written at different periods by religious who had witnessed what they record, can form any idea of what the community at S. Chiara had to suffer in consequence of oft-recurring wars and revolutions. More than once within the last hundred years the religious have been brutually expelled without being allowed to take anything, whilst their monastery was pillaged and turned over to the soldiers as a barracks or the cells were let out as lodgings. Who can tell how many a precious volume and manuscript may have perished in this way? In any event, it may be affirmed that the Clares at Assisi are in no wise accountable for the loss of their early documents bearing on the life of St. Clare and the history of their Order. Throughout the history of the monastery of S. Chiara its archive has been guarded with jealous care,[20] and when no other means of saving the treasures remained, the nuns hid them not less wisely than well. Witness the pious ruse by

[18] Ubertino's testimony on this point may be found in his remarkable book, *Arbor Vitae Crucifixae Jesu*, which he composed on Mount La Verna in 1305. See the edition printed at Venice, 1485, lib. V, c. 5, fol. E III r. a.

[19] *Arbor Vitae* l. c.

[20] The same is true, as a whole, of the other early monasteries of the Clares I have visited at Spello, Foligno, Perugia, and elsewhere.

which the original Bull of Innocent IV confirming the Rule of St. Clare was preserved. This precious document, which for centuries was thought to have been lost, was found by the abbess in the spring of 1893 at the Monastery of S. Chiara wrapped inside an old habit of the Saint!

The belated recovery of this important Bull awakened considerable interest not only for its own sake but also because it led to the hope that some other missing documents of the early times might also be hidden at S. Chiara, awaiting, as it were, to be discovered. That such is not the case may now be positively affirmed. In January of 1908 the present writer, having obtained the necessary leave to enter within the *clausura* at S. Chiara, made a minute and protracted examination of the archive there and of every other nook and corner on the premises likely to conceal aught of interest, sounding the very walls lest perchance—as not infrequently happens—some hidden treasure might be secreted behind them. The Breviary of St. Francis which his companions Leo and Angelo committed to the nuns at S. Chiara for safe keeping, besides many other interesting relics, are there, but in vain I looked for any trace of the MSS. which Leo confided to their care or for any of the much-desired early documents bearing upon the history of St. Clare. Of a truth, I was hardly so sanguine as to expect to find them. Indeed it was not so much by the hope of finding the documents in question that I was led to make the search at S. Chiara as by the desire of setting at rest once for all the mooted question as to the probability of some at least of the missing documents being hidden in that monastery. My quest of documents there also served to disclose the existence of many interesting early bulls and other "pergamena", some of these yet unpublished.[21] It may be added that, thanks to the courtesy of Mgr. Tini, Vicar General of Assisi, I was able to make sure that no early MSS. touching the history of St. Clare lie lurking in the archives of the Cathedral of S. Rufino either. In the hope that some clue to certain of these documents might perhaps be found in the episcopal archives of Spoleto, I also visited that ancient city, but upon being informed by the Vicar General,

[21] I have since published a list of them: See the "Inventarium omnium documentorum quae in archivo Proto-Monasterii S. Clarae Assisiensis nunc asservantur," in the *Arch. Fran. Hist.*, an I (1908), fasc. II—III, pp. 413-432.

Mgr. Faloci-Pulignani—who is also editor of the *Miscellanea Francescana*—that there were no documents there of any kind earlier than the Council of Trent (1546) I reluctantly abandoned the search. Although the ceaseless search for Franciscan documents which has been pursued so eagerly for several years past has not tended to throw any new light upon the life of St. Clare, I yet chérish the humble hope that it may lead to the discovery of some fresh materials bearing on the subject. In the meantime the materials at our disposal, albeit incomplete, are sufficient to enable us to form a clear outline of St. Clare's life and character.

She was reared in an atmosphere of religion and her childhood was one of precocious yet engaging piety. The first event of public interest in her life took place during the Lent of 1212. St. Francis was then preaching at the Church of San Giorgio in Assisi. Deeply moved by his " words of spirit and life " Clare felt that the " Master had come and was calling to her ". She gave her heart to Francis and he in turn consecrated it to God. There are few more dramatic pages in any biography than Clare's midnight flight from her father's house toward an unknown future. Having forced her way through a walled-up door [22] she hurried out of the slumbering town and across the intervening fields even down to the tiny chapel of the Porziuncola in the plain below; as she drew to it the *Poverello* and his companions advanced to meet her bearing flickering torches, and Francis, having cut off her hair, clothed her with the coarse, beast-colored tunic and knotted cord worn by Francis and his Friars. Then and there the grand old Order of the Poor Clares, in whose bosom there now repose so many generations of Saints, was founded, however unconsciously, through this brave, venturesome, even reckless, act of one frail young girl. Clare was not yet eighteen when she underwent this great spiritual crisis called her " conversion ".

The first of the " weaker sex " to embrace the new mode of life marked out by the *Poverello,* Clare was destined to become the " valiant woman " of the early Franciscan movement. In some respects, perhaps, Clare was even more virile than Francis

[22] In old Assisi the door of a house through which a dead body had been carried out used, it appears, to be walled-up and was known as a " porta di mortuccio." Many vestiges of this usage still remain.

himself. Witness, for example, her interview with Gregory IX at San Damiano. The venerable Pontiff, who regarded absolute poverty as impossible for cloistered women, visited Clare and urged her to accept some possessions for her community. "If it is your vow that hinders you from doing so," he added, "we absolve you from it." "Holy Father," replied the gentle abbess, "absolve me from my sins if you will, but I desire not to be absolved from following Jesus Christ." [23] Clare's conduct on that occasion was hardly less heroic than when single-handed she routed the band of Saracen mercenaries who had scaled the walls of San Damiano. Nor was that the first time she had faced men without flinching and vanquished them.

But with all her strength of will Clare had a woman's tenderness and she showed it in a woman's way. Thus we read that when the nights were cold Clare was wont to go through the dormitory at San Damiano's and to put warmer covering over such sisters as seemed to be ill-protected against the rigors of winter. This tenderer side of the Saint's character is portrayed by her contemporary biographer no less charmingly than the empire she exercised over the hearts of her spiritual children. Brave and cheerful to the last, Clare, in spite of her protracted and painful infirmities, caused herself to be propped up in bed so that she might continue to spin altar-linen for the poor churches among the Umbrian hills. And when during an access of suffering Cardinal Rainaldo exhorted her to patience, Clare replied, "Believe me, dear brother, that ever since the day I received the grace of vocation from our Lord through His servant St. Francis, no suffering has ever troubled me, no penance has been too hard, no infirmity too great." Nothing truly is more touching in the Saint's later life than this her unfaltering devotion to the memory of Francis. Then, as in the heyday of her girlish enthusiasm when his preaching first touched her young heart, Francis was, after God, the master light of all her seeing.[24]

[23] Pope Gregory yielded and so far gave away to Clare's views as to grant her the celebrated "Privilegium Paupertatis," by virtue of which she might never be constrained to receive any possessions whatsoever. The original of this precious document is preserved at the monastery of St. Chiara in Assisi, and I have been courteously permitted by the abbess to photograph it.

[24] "Erat columna nostra," she says in her will, "unica consolatio post Deum et firmamentum." See Testament. B. Clarae, in *Seraph. Legis. Text. Orig.*, p. 276.

And it was fitting that the early companions of Francis should be with her as she lay dying at San Damiano to read aloud the Passion of our Lord according to St. John, even as they had done twenty-seven years before when Francis was led away from earth by "Sister Death".

Such, in briefest outline, are some of the salient traits of Clare's life and character as portrayed in the early documents, and so taking are they that one is eager to learn more about her. To meet this demand later biographers of the Saint have felt justified in drawing upon other sources and even, it is to be feared, on their imagination.[25] This method of hagiology, however desirable for the purpose of edification, can never, in the long run, do aught but harm, since it tends to change and deform the figure of Clare. I would be the last to disparage any of the "Lives" of the Saint written by Italians, Spaniards, or Frenchmen of note, which have enjoyed indeed a certain vogue on the Continent.[26] Doubtless these works have all served a useful purpose in their day. But the atmosphere which pervades them is scarcely that of history, and they are all sadly spoilt by insufficient knowledge of the original sources. In spite of the marked improvement in this respect noticeable in the monograph of Father Leopold de Chérancé,[27] and the larger work since edited by the French Colettines,[28] there is up to the present no life of St. Clare in circulation which seeks to portray the Saint as she appeared to her contemporaries. That seems to be what is most needed. May the forthcoming celebration of the seventh centenary of the foundation of the Poor Clares start such a work on its way!

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[25] Witness, for example, the elaborate yet wholly fabulous pedigree with which they have burdened St. Clare and which one is surprised to find resuscitated by Jorgensen.

[26] Perhaps the best known of these lives are these of Giuseppe da Madrid (Rome, 1832), Locatelli (Assisi, 1854), Demore (Paris, 1856; new German translation by Schmid, Ratisbon, 1906), Richard (Paris, 1895), etc.

[27] *Sainte Claire d'Assise;* Paris, Poussielgue, 1902, pp. xiv-253.

[28] *Histoire de l'Ordre de Sainte Claire*, Lyons, 1908.

THE TRIBUNALS OF THE ROMAN CURIA.

II. The Sacred Roman Rota.

FROM early times the Roman Pontiff was accustomed to appoint chaplains whom he commissioned to examine certain causes. At first these chaplains were wont by *hearing* evidence to take informations and then to make a report to the Sovereign Pontiff, who would himself give the decision. For this reason they were called *Auditores,* not being yet empowered to decide cases. When afterwards they received additional authority to enable them to give judgment, the former name or title (*Auditores*) was retained.

Why the term *Rota* was employed to designate this Tribunal has been the subject of controversy. The most probable opinion appears to be that a revolving stand (*Rota*) was used, on which were kept legal documents frequently consulted by the *Auditores.* Another opinion is that this Tribunal was so called because the judges were accustomed to sit at a *round* table; some, too, thought that the name was given because the judges delivered their opinion in *rotation.*

These judges constituted a college and were called *Auditores causarum sacri palatii apostolici.* Nicholas IV (1288-1292) appointed some judges to take charge of civil suits for the Papal dominions; Clement V (1305-1314) instituted an independent court for ecclesiastical cases. These two courts were afterwards merged into one. John XXII in his Constitution, *Ratio juris* (1331), issued certain ordinances, regulating the rights of Auditors of the Rota and prescribing the form of oath to be taken by them. At one time there were as many as twenty Auditors of the Rota, but the number was fixed at twelve by Sixtus IV in 1472. The head of the Rotal College was called the Dean, whose duty it was to preside at general meetings and to exercise supervision over the other officials of the institution.

FORMER COMPETENCE OF THE ROTA.

This Tribunal at first took cognizance of only those cases which by special commission of the Sovereign Pontiff were assigned to it. Afterwards two classes of cases became the customary matter of its jurisdiction, viz. litigious cases of a

spiritual character, such as benefices, and civil cases arising within the Pontifical Territory. At no time was it usual for this Tribunal to be occupied with criminal proceedings. After the institution of the Roman Congregations, the labors of the Sacred Rota, which had reached their climax in the fifteenth century, began to diminish notably. The chief reason for this diminution of its functions was that the Roman Congregations acquired authority to decide questions upon matters which had previously belonged to the competence of the Rota. Then, since 1870, when the Roman Pontiff was robbed of all his temporal possessions, there were no longer any purely civil cases to be tried by this tribunal. Hence in recent times the *Auditores* of the Rota, since they no longer had their former work to perform, were assigned to other employment; in particular, they have assisted the S. Congregation of Rites, being made judges of validity in the apostolic processes of canonization and beatification.

PRESENT POSITION OF THE ROTA.

We shall best understand the changes effected in the Sacred Roman Rota by a study of the words of the New Constitution, *Sapienti consilio,* indicating those changes. "As the Tribunal of the Sacred Roman Rota, which in former times was an object of universal praise, has in these times through various causes almost ceased to judge, the result has been that the Sacred Congregations have been burdened excessively with forensic cases. To meet this evil, following the lines laid down by our predecessors, Sixtus V, Innocent XII, and Pius VI, we not only ordain 'that for the future contentious cases, civil as well as criminal, requiring judicial procedure with trial and proofs, shall not be received or taken cognizance of by the Sacred Congregations';[1] but we moreover decree that all contentious cases, not major ones, which are treated in the Roman Curia, shall for the future devolve to the Tribunal of the Sacred Rota, which we do by these Letters again call into exercise according to the *Special Law* which we place in the appendix of the present Constitution, without prejudice, however, to the rights of the Sacred Congregations as above set forth."

[1] Letter of the Secretariate of State, 17 April, 1728.

In the foregoing words the Sovereign Pontiff alludes to the cause of the new legislation regarding the Roman Rota. The Sacred Congregations, as distinct from the other departments of the Roman Curia, were overcrowded with business, owing to their treating many cases in forensic manner. Various Pontiffs endeavored to remedy this inconvenience: especially, Sixtus V (1585-1590), Innocent XII (1691-1700), and Pius VI (1775-1779). Now the present Sovereign Pontiff, Pius X, makes two definite enactments, the one prohibitive, the other affirmative. The Roman Congregations are no longer permited to try any cases according to judicial process, whether civil or criminal. The affirmative enactment is that all contentious cases which are not *major* and which are to be treated according to judicial process in the Roman Curia, belong exclusively to the tribunal of the Sacred Roman Rota. Besides, the Roman Pontiff lays down that this tribunal of the Rota is to be regulated by certain statutes which are termed *Lex Propria,* Special Law, published as an appendix to the Constitution, *Sapienti consilio.*

LEX PROPRIA.

The *Lex Propria,* to which allusion is here made, consists, so far as relates to the Rota, of three chapters, treating respectively of the constitution, competence, and mode of procedure. We shall give here a brief summary of the enactments contained in these chapters, leaving the reader to study for himself the text as published in the *Acta Apostolicae Sedis* (20-29).

The Constitution of the New Rota.

According to the new legislation there are ten Auditors of the Rota. As in former times the president of the College of the Rota was called the Dean, so in the new re-organization the same title is applied to him. All the Auditors are appointed by the Roman Pontiff: they must be priests who have obtained the Doctorate in Theology and in Canon Law. When they have reached the age of 75, they discontinue their office. The Auditors of the Rota sit after the Dean in the order of their nomination: if several were nominated to the Auditorship at the same time, the Auditor who was first promoted

to the priesthood sits in the first place after the Dean. When the Deanship of the Rota becomes vacant, that Auditor succeeds to the office of Dean who has held the first place after the Dean. Each Auditor appoints an assistant for himself with the approval of the Rotal College and the consent of the Sovereign Pontiff: each assistant retains his office at the will of his Auditor. The Sacred Rota must also have a Promoter of Justice and likewise a Defender of the sacred bond of marriage, of religious profession and of sacred ordination. These officials must be priests, Doctors of Theology and of Canon Law, appointed by the Pope on the recommendation of the Rotal College. Notaries are to be appointed after concursus by the Rotal College, and the appointment is to be confirmed by the Roman Pontiff. As many Notaries as will be required are to be thus appointed: two of them at least must be priests, who alone are to perform the duties of Notaries in criminal cases of clerics and religious. Each Auditor after nomination, before assuming his office, must take an oath in presence of the whole College and of one of the Notaries to fulfil his duties with fidelity. Each assistant will take a similar oath as will also the other officials of the Tribunal, in presence of the Dean and of one of the Notaries. The Auditors, assistants, and other officials are bound to secrecy in the performance of their respective duties: if they violate this obligation or cause grave detriment to litigants through negligence or fraud, they are bound to pay damages. The Rota gives its decisions in one of two forms, either through a commission of three Auditors, or through the full College, unless the Sovereign Pontiff otherwise ordain for a particular case.

Competence of the Holy Roman Rota.

The competence of this Tribunal is set forth in four canons (14-17) of the *Lex Propria.* It decides in the first instance those cases committed to it by the Roman Pontiff, acting either *motu proprio,* or at the petition of the contesting parties; it also decides such cases as have been tried judicially by Ordinaries in the first or second instance and are legitimately appealed. Besides, it settles in the last instance cases already decided in the first or second instance by Ordinaries or by any other tribunal, when the causes have not passed into *res judicatae* and are legitimately appealed to the Holy See.

Limitation of Jurisdiction.

What are termed *Causae majores,* on account of their object or of the persons concerned in them, are excluded from the authority of this Tribunal. It is not here proposed to mention in detail all the causes which are to be held as *majores,* and over which, therefore, the S. R. Rota has no jurisdiction. Let it suffice to say that they refer to questions of more than ordinary moment, such as matters of doctrine, the general discipline of the Church, beatification and canonization of saints, approbation of Religious Orders, creation of episcopal sees, the union or dismemberment of dioceses, the appointment, transfer, or deposition of bishops. There is another class of causes in which this tribunal of the Rota possesses no authority, viz. when Ordinaries give decisions without observance of judicial procedure, there can be no appeal to the Roman Rota; such questions are to be brought before one of the Roman Congregations according to the character of the matter in dispute. If this Tribunal were to examine even incidentally into questions of either class and pronounce sentence, the sentence would be *ipso jure* null.

Method of Judicial Procedure.

This portion of the subject is minutely set forth in canons 18-34 of the *Lex Propria,* so that the reader may safely see for himself what is permitted and required on the part of litigants, plaintiff, and defendant; what the Judges may allow or must prohibit. Each contestant may plead his own cause or he may engage the services of a procurator or advocate. There must be a statement of the case in writing. No oral informations are allowed: nor is there any oratorical effort permitted to either party in the suit. Sometimes, however, leave is given for special reason to speak to the Bench of Auditors. Limitations are placed regarding the time allowed for answering the statement of each litigant, as also regarding the length of such answers, while the Judges are vested with authority to deviate for just reason from those limitations. The Auditors meet on an appointed day for a secret discussion of the case. Each one brings his vote in a written opinion, which contains not only the conclusions he has arrived at, but also the proofs, whether of law or of fact. In this discussion

an Auditor may recede from his conclusion, if he think it just and necessary. The sentence of the Court is that of an absolute majority of the Auditors present, so that in the ordinary bench of three Auditors, two votes are sufficient and necessary for a valid sentence. The reader may here be left to study the statutes on the Procedure of the Rota. He cannot fail to be convinced that these statutes are marked with great consideration for the common good and that nothing has been left undone to procure full justice for the contending parties.

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[TO BE CONTINUED.]

FATHER ERIC WASMANN, S.J.—MODERN BIOLOGIST.

DARWINISM never enjoyed the vogue in Germany that it obtained in England. Indeed it may be well to recall that it was only in English-speaking countries that natural selection as an explanation of evolution—Darwinism in the true sense—made its way successfully. Among other nations, however, it attracted wide attention, but received only scattered acceptance, and that as a rule not from the greatest among the scientists of the period. France was quite antipathetic; but above all Germany furnished the typical example of refusal on the part of the great discoverers in the biological sciences to accept Darwinism at anything like English values. Almost as a unit the distingusihed German biologists of the past two generations were not Darwinians. They rejected the new theory entirely or accepted it only with many modifications and limitations. This is so different from what is usually supposed to have been the case—for ordinarily it has been assumed that Darwinism met with practically universal acceptance from teachers of biology all over the world—that some details of the real situation deserve to be mentioned.

Of the great biological workers in Germany who were contemporaries of Darwin practically no one accepted the teaching of natural selection as an important process in biology. Some slight influence they admitted that it had, but it was of no weight for the essential problems of evolution. A leader among the men who took this stand with regard to Darwinism

was Virchow, one of the greatest of the German biologists of the nineteenth century, the father of modern Pathology, and in his time one of the greatest of living anthropologists. He had been deeply interested in every phase of the application of the cell doctrine to man and to disease and to the problems relating to man as the highest of the animals. If there was anyone who by his training and lifelong mental occupation was eminently fitted to judge of the significance of the Darwinian theory as regards the higher animals and man at least, surely it was the great German pathologist. From the very beginning, however, he refused to go with the tide that set in toward Darwinism, and to the end of his life he remained a consistent opponent of the theory. He sometimes went so far as to say that a half-century of biology had been wasted in Europe trying to bolster up the Darwinian theory instead of making observations simply for what they were worth to science.

Virchow's great colleagues in Germany were practically unanimous in their agreement with him in this matter. Embryology is often supposed, because of the succession of stages which it presents in the embryo, to afford definite support to the evolutionary hypothesis and to encourage the acceptance of Darwinism. Each animal or human being passes through a series of stages which strikingly recalls the evolution of the race, and this was supposed to make the acceptance of the Darwinian theory comparatively easy. Von Baer, the greatest of the German embryologists during the nineteenth century, a man who received world-wide recognition for his contributions to his favorite science, absolutely refused to accept Darwinism, however, and though he lived on until many of the lesser minds around him in Germany had yielded to the facile, plausible explanation of many as yet insoluble problems afforded by Darwinism, he continued until the end of his life absolutely to refuse his acceptance to the Darwinian theory. In this he was imitated by Naegeli, probably the greatest of German comparative anatomists, and by Von Kölliker, one of the most successful investigators in human anatomy.

What was true among the great scientific workers in the biological sciences relating to man and the higher animals, was also true in other biological departments. It was on

botany that the Darwinian theory rested with most assurance as furnishing evidence for the transmutation of species as the result of natural selection. Darwin's studies in botany represent his greatest work in science. Indeed it was the thoroughness of his methods of investigation in this and the exquisite patience of his researches that deserve for him a place among the great scientists of the nineteenth century. The reputation acquired among scientists because of his botanical studies was transferred by his disciples to his theory and made to bear great weight for it. The most distinguished of German botanists in the nineteenth century, Wigand, whose work stamped him as one of the world's most accomplished botanists, did not accept the Darwinian theory, however; but, like the great German biologists of other departments, he absolutely refused to concede that Darwinism contained any important contributions to biological science.

What was thus true in Germany of the greatest investigating scientists and biologists of the latter half of the nineteenth century was true to a much greater degree than is commonly supposed for the same class of men in English-speaking countries. Agassiz, for instance, probably our greatest teacher of paleontology and geology in America, could not understand how scientists brought themselves to accept Darwinism. In one of his letters he speaks of it as a mania. He wrote to Sir Philip De Gray Egerton in 1867:[1]

> My recent studies have made me more adverse than ever to the new scientific doctrines which are flourishing now in England. This sensational zeal reminds me of what I experienced as a young man in Germany, when the physio-philosophy of Oken had invaded every centre of scientific activity; and yet, what is there left of it? I trust to outlive this mania also.

Cope, another of our great American paleontologists and zoologists, who is usually considered to have been one of the greatest of our investigators in biological sciences during the last generation, was not a Darwinian but a neo-Lamarckian. Many other names might be mentioned in the same connexion.

Sir J. William Dawson, the distinguished Canadian paleon-

[1] *Louis Agassiz; His Life and Correspondence*, edited by Elizabeth Carey Agassiz, 1885.

tologist, whose reputation can best be appreciated from the fact that he occupied the honorable position of President of the British Association for the Advancement of Science, remained until the end of his life, about ten years ago, a strenuous anti-Darwinian. He had no sympathy at all with the theories of evolution that are supposed to have revolutionized science. He did not hesitate to declare that the popularity of these theories was mainly due to their superficial character. Anyone who knew enough of science really to test their value did not hold them. In his article on Evolution for the *Universal Encyclopedia* he said:

> The vague and indefinite application of the term evolution to all these modes of development and to their innumerable and complicated causes and determinations has perhaps more than anything else tended to disgust men of common sense with this protean and intangible philosophy, and to divorce it more and more from the alliance of rigid science. On the other hand its vague and shadowy character, and the pretension to explain all things by one dominant idea have great charms for the unwary and enthusiastic crowd, and it gives a cheap and easy way of appearing learned and philosophical, which has a peculiar attraction for an age characterized by a superficial and confused expansion of thought and discussion, and by an intense craving for the exciting and sensational. These elements of the thought of the age must for some time longer give currency to the abundant coinage of a mint which so easily converts the base metal of speculation into the semblance of scientific conclusions.

Many of the lesser scientific minds in Germany, as indeed most of the scientists of the English-speaking countries, accepted Darwinism rather completely. It was in Germany, however, that the generation of scientists that came after Darwin's time began seriously to doubt and then finally minimize the place of Darwinism in biology. It was they who pointed out most strenuously that natural selection was not a positive, but a negative factor. The title of Darwin's book, *The Origin of Species,* was, as he himself confessed, a misnomer. It was not the origin of species but the preservation of favored races that he discussed in the volume. Cope had insisted that "the survival of the fittest" meant nothing, since it was perfectly evident that such as were fittest to survive would surely survive, but that what scientists are interested in is the origin of

the fittest. The younger German school of biologists emphasized very much this aspect of the question.

One of the workers in biology in Germany whose influence has been felt very materially in this reaction against the shallow evolutionary theories of the nineteenth century has been Eric Wasmann, a Jesuit priest well-known for his contributions to the science of entomology and for his discussions of the broader problems of evolution. When, two years ago, there was a debate in Berlin on the subject of evolution, while Haeckel represented the radical side, Father Wasmann represented the conservative; and it was generally conceded that Haeckel, far from making new adherents for his special interpretation of Darwinism, had lost ground among his German compatriots as the result of the controversy. Indeed the beginning of the serious discrediting of Haeckel dates from that time, and Haeckel has constantly lost in popular sympathy and has had to confess that he modified many of his designs for his books in order to make them fit in with his theories, though they were supposed by his readers to be pictures direct from nature. If Wasmann has been nothing else but a factor in this newer view of Haeckelism, which has existed for long among scientists, but is gradually spreading even among the people, his career would be interesting; but he counts for much more than this, and his scientific work merits for him a place among the great biological observers of the present generation.

His work has been done almost exclusively on ants and their parasites and guests. This would seem a curious and rather anomalous occupation for a Catholic priest, and above all perhaps a Jesuit; but science is a sacred subject and even the smallest things in nature have an interest that connects them with the Creator and the universe, so that nothing is really small. Long ago Tennyson said to the flower in the crannied wall " If I could know thee root and branch and all, I would know what God and man is," and the Universe is so connected together that a man " cannot stir a flower without disturbing a star "; and so nothing in the world of nature is really unimportant.

Father Wasmann's interest in ants was not accidental, for very early in life his attention was drawn to them; but during his younger years as a Jesuit his health was despaired of be-

cause of consumption and as a consequence he was required to pass practically all of his time out of doors. He utilized the enforced leisure of his convalesence in studying the ants in the College garden, and in time came to be looked upon as one of the greatest of living entomologists. Evidently his story should be of far more than passing interest for American Catholics.

Eric Wasmann was born at Meran in South Tyrol some forty miles south and slightly west of Innsbruck, in what is an intensely Catholic country. His parents, however, were converts who came from Hamburg and who had found the faith in the midst of this Catholic people. His father, Friederich Wasmann, was a distinguished pupil of the great German religious painter Overbeck, and was looked on as one of the important German artists of the nineteenth century. His son Eric's studies were made in the Gymnasia at Meran and Hall and in the Jesuit boarding-school under the title of Stella Matutina at Feldkirch. Even in his student days young Wasmann occupied himself, as we have said, a good deal with entomology. At the completion of his Gymnasium studies in spite of his interest in science young Wasmann entered the Jesuit novitiate. This was in 1875, when he was about sixteen years of age and at a time when the May laws were in full force, so that he had to go for his years of novitiate to Holland. He applied himself very seriously to his vocation, and in 1879 began to exhibit marked signs of pulmonary consumption.

This forced on him the necessity to live the outdoor life and pursue his favorite study of the ants. In spite of his delicate health he was able to complete his studies for the priesthood and was ordained in 1890. By this time his health had improved somewhat and he was given the opportunity to pursue studies in zoology for two years at the University of Prague. For some seven or eight years before this he had been writing articles of various kinds on scientific subjects, most of them on entomology, for the monthly periodical of the German Jesuits, the *Stimmen aus Maria Laach*. These articles showed the deep interest of the man in scientific subjects and at the same time furnished abundant evidence of his ability to grasp scientific problems and to discuss difficult questions without being carried away by the authority of names that might be attached to

certain explanations of them. These articles in the *Stimmen* are really the biographical data for his development as a scientist, and they furnished ample evidence to his superiors of the advisability of giving him further opportunities for scientific study which resulted in his graduate work in zoology at Prague.

After his studies at Prague Father Wasmann devoted himself entirely to writing scientific articles with regard to insects and certain scientific problems connected with them until he is now looked upon as one of the world authorities on these subjects. The foundation of his reputation was laid in a series of observations of very great value. The scientific reader will perhaps best appreciate this when told that during the something more than twenty years from 1886 to the present time Father Wasmann has written nearly 200 articles with regard to the guests and parasites of ants and termites. The relations of these to their hosts was very little known when Father Wasmann took up the subject, and this chapter in entomology is largely his. Anyone acquainted even superficially with this series of observations will not be surprised that Father Wasmann should be considered an authority in entomology. His observations required infinite patience, great ingenuity and care in the drawing of conclusions. How well the work was accomplished the general reception of his papers by the critics furnishes the best evidence.

It was after this work had been largely accomplished that the true scope of Father Wasmann's scientific abilities made itself felt. The study of ants and their guests and parasites does not seem important for the great problems of biology to the ordinary man, but his deep study of insect conditions soon led him to very important conclusions. Ordinarily it is assumed that there is a gradation in the intelligence of animals and that the more nearly they resemble man in their anatomy the more similar are they to him also in manifestations that have some analogy to reasoning power. The ants, however, and indeed all of the insects—for the bee and the wasp must be included in this category—represent a distinct contradiction of this idea. While not at all resembling man and far distant from him in the zoological scale, their manifestations of instinct rank them close to man in what may be

called psychological order. All of these insects and especially the ants have social qualities, that is they live in communities and help one another and have many manifestations of that mutual aid which characterizes man as he rises in the social scale.

It is evident, then, from the study of the insects that there is no relation between the development of the nervous system and the capacity for doing ingenious and helpful things. Animals that much more nearly approach man in their anatomy are not at all equal to the insects in their ability to do many things that would seem to require reasoning power, if we were to translate animal actions into human ways. His studies of insects, then, naturally led Father Wasmann into the field of animal psychology, as it is called. His contributions to this field, which began with his studies on *The Combined Nests or Colonies of Ants,*[2] and which went into its second edition later, was followed up by his studies on *Instinct and Intelligence in the Animal Kingdom,*[3] which is now in its third edition in German, and finally in his *The Psychic Life of Ants as Compared with the Higher Animals,* originally issued in 1897, but now in its third edition, and his *The Psychic Faculties of Ants,* originally published in 1899.

These studies in comparative psychology brought him out of the narrow field of entomology into the wide field of general biology. It was his contribution to this under the title of *Modern Biology and the Theory of Evolution*[4] which attracted worldwide attention. This eventually brought him into controversy with Haeckel, and it represents one of the important contributions of German biology to the theory of evolution. Of course it met with decided opposition. It showed mercilessly how little evidence there is for evolution, and above all showed the utter lack of foundation for the common belief that there is abundant evidence that Darwinism and natural selection represent an important factor in biology. The work was resented however, rather than criticized. A generation of

[2] *Die Zusammengesetzten Nester und gewischten Kolonien der Ameisen,* Muenster, 1891.

[3] "Instinct and Intelligence in The Animal Kingdom," Authorized translation of the second and enlarged edition. Herder: St. Louis, 1903.

[4] *Die Moderne Biologie und die Entwicklungstheorie.* St. Louis, Herder. 1904.

teachers had been occupied with the thought of spreading Darwinism as an assured fact. In spite of Virchow's prophecy made in 1887 at the meeting of the German physicians and naturalists in Munich, when he criticized Haeckel so severely and said that those who wanted to teach Darwinism popularly would regret it, because their teaching would have to be taken back and the consequence would be a serious set-back for science in popular estimation, they had gone on teaching it. Now there was assembled convincing evidence that Darwinism was plausible but not scientific, and that it would have to be given up and the field left open for further investigation before any theory of evolution could be advanced.

These three steps, first of observation with regard to the insects, then of analysis and synthesis of his previous knowledge to show its bearing on comparative psychology, and finally his employment of all his previously collected materials to bring out the present position of evolution in biology, represent the successive phases of Father Wasmann's career. It is because his writing on evolution at the present time is founded on important contributions to both the deductive and inductive side of biology that his opinion with regard to the evolutionary theory carries so much weight. It has seemed worth while, then, to take up each of these phases of his career and to present to American readers some idea of just what he accomplished in order that his place as a scientist among scientists may be properly appreciated.

Father Wasmann's observations have mainly, as we have said, been made with regard to the guests of ants and termites, the Myrmekophiles and the Termitophiles as they are called in scientific language. In the Netherlands *Tijdschrift V. Entomologie* for September, 1890, he published "Comparative Studies of Ant and Termite Guests." In the German *Zeitschrift für Entomologie,* of 1890, he published "Observations on a New Ant Guest from Brazil." In 1891 he published in the Netherlands journal above mentioned "The Ants and Their Guests in Holland, and Limberg." In the biological *Centralblatt* for 1891 came "Remarks on the International Relations of Ant Guests," while the Proceedings of the Vienna Society for Zoology and Botany for this same year contained a paper on "Some New Guests of the Termites." During the

next year there were other articles on newly-discovered guests of the ants and the termites, and each year thereafter saw further studies along this same line. In 1894 he published a book on this subject containing some 231 pages with annotations regarding the mode of life, also descriptions and plates, of the new forms. In 1895 he studied some further specimens from Brazil. He continued for many years to add to European scientific knowledge on this subject.

He was greatly aided in this matter by his brother Jesuits throughout the world who sent him specimens of all kinds. This constituted the principal reason why he was able to describe so many new species, though the development of his powers of observation enabled him to differentiate many species hitherto unrecognized in Europe. He succeeded with the help not only of brother Jesuits but of the missionaries of other Orders who in distant countries had become interested in his work in making a magnificent collection. The number of specimens in that collection, as furnished me by a student of his some two years ago, is astounding to the non-scientific mind accustomed to think of ants as just ants and to consider that there may of course be a couple of dozen or more of species but that even these are more due to the scientific overprecision of collectors than to real differences of nature. In Father Wasmann's collection there are no less than 2,000 species of ants and termites. There are about 1,200 species of the guests of ants and termites of various kinds all over the world. Father Wasmann's interest in another branch of entomology will be appreciated from the fact that this collection contains about 1,500 species of European beetles.

With regard to instinct there is probably no one who in recent years has made such important contributions to the scientific side of this subject as Father Wasmann. His many years of familiarity with insect life in which instinct plays such a large rôle, has eminently fitted him to discuss this subject with thorough knowledge of all the results of recent observation. His first controversy with scientific men was along this line, and his Jesuit training in scholastic philosophy and in the nice distinctions that the old-time philosophers made so well, enabled him to throw clear light on many dubious questions. Above all it enabled him to point out fallacies and

indicate where distinctions should be made so as to avoid obscuration of sense. His illustrations drawn from his favorite study of entomology are eminently illuminating and at the same time add so much of interest to his philosophical treatment of the question that his books have been widely read and have gone through several editions in different languages. His definition of instinct and the discussion of it in the third chapter, "What is Intelligence and What is Instinct?" in his book *Instinct and Intelligence in the Animal Kingdom*, illustrate this very well:

Consequently instinct signifies both from an etymological and historical point of view, *a sensitive impulse* which induces a being to perform certain actions *the suitableness of which is beyond the perception of the agent that performs them.*[5]

It is instinct that induces the male larvæ of the stag beetle before its transformation into a pupa, to produce a cocoon, the size of which is far greater than that of the pupa, and thus to provide in advance for the length of the future antlers of the imago which is to come forth from the larva. It has never even seen a developed stag beetle, and no amount of reflection on its part could hit upon the clever idea of its eventual destiny to become a male stag beetle with mighty antlers on its head. It is instinct that impels the female of the leaf roller (*Rhynchites betulae*) to make an incision into a birch leaf after an extremely ingenious mathematico-technical problem, that was—by the way—not introduced into human science before 1673, and then to roll up that leaf in the shape of a funnel as a depository for its eggs. Neither by experience nor by reflection could the little weevil gain an idea of that problem, nor could it even know that it would lay eggs at all, from which young leaf rollers would eventually develop. It is instinct that makes the young bird which is unacquainted with any nest of its own species, collect after pairing little stalks and blades of grass and similar material for a warm nest, in which its fledgings are to be hatched; for neither by experience nor by thought or reflection could it know before its first season of breeding, that it would even lay eggs, and that these eggs would have to be hatched, in order to produce a new generation of its own kind. It is due to instinct, when a dog that suffers from tapeworm eats *artemisia absinthium*, although it never otherwise touches this plant; for a study of medicine would be requisite to hit upon such a suitable treatment by its own experience. It is instinct, finally, that causes

[5] Italics ours.

the new-born babe to express its feeling of hunger by crying and seeking its mother's breast; for it could not possibly have previously recognized by experience or its own thinking the suitableness of its cries and its attempts to suck.

What is it then that *essentially characterizes* these different instinctive actions? It is the circumstance that *their suitableness lies beyond the perception of the respective agent.* The *unconscious suitableness* (adaptiveness) is, consequently, the essential criterion of instinctive, in contradistinction to intelligent, actions.

Not without purpose was it pointed out in each of the previous examples that the respective agent not only lacked *experimental knowledge* of the suitableness of its acts, but that it likewise was unable to attain that knowledge by means of its *own deliberate reflections.* Animal psychology (ordinarily so-called) considers in a one-sided manner only the former point of view, and neglects the latter.

This was a fine philosophic note to inject into the discussion of instinct then so rife, and which had been carried on mainly with the idea of obliterating the old distinction between instinct and intelligence, for this would break down the barrier between man and the animal and make it comparatively easy to argue for the development of man in the course of evolution from the animals. Father Wasmann's work in this line began a reaction which brought the whole subject of instinct to the bar of scientific criticism once more, with the result that many accepted popular notions were emphatically condemned.

How much such a criticism of the subject of instinct and intelligence in animals is needed is plain to anyone who knows the exaggerations of many presumed students of nature on this subject. Ex-President Roosevelt, himself a naturalist of recognized ability, protested vigorously not long since against the abuses of many authors of stories of animal life in this matter and stamped them indelibly with the name of "nature faker". John Burroughs, one of the most charming of American writers on nature subjects, has not hesitated to characterize many of the tales of animals written by the new school of nature story-writers as mere fiction. He has insisted that the placing of their books in the hands of children with the inevitable assumption that they represent truths of nature is sure to do harm. It is all right to write fiction, but it should be

stamped as fiction and not masqueraded as truth; above all not as truth learned from close study of nature. What is true for popular writers on this subject, however, is more or less true also for even scientific students on the subject who allow themselves to be carried away by their enthusiasm, to the extent of translating the actions of animals as if done according to thought processes of their own, and then dilating on so-called animal intelligence.

One of the most difficult problems in the differentiation of instinct and intelligence is that which concerns the various sounds produced by animals, by which they communicate their affections and their wants and even certain sensitive perceptions to other sentient beings. It has often been argued that these modes of communication, either by noises of various kinds or by signals, represent exactly the same thing as human speech, though in an undeveloped form. Father Wasmann has argued for the essential distinction between these modes of communication in animals and in mankind. His knowledge of entomology (for among insects particularly such modes of communication are very strikingly illustrated) enables him to treat this subject authoritatively. His method of treating it furnishes an excellent example of the way in which he discusses all of the difficult problems relating to instinct and intelligence and their differentiation. Although the quotation is rather long, it well deserves a place because of the importance of the subject, the frequency with which it comes under discussion in recent years, and the light that it throws on Father Wasmann's application of his scientific knowledge to philosophic problems.

There exists a perfect parallelism, that is demanded by nature, between the cognitive and appetitive powers and their manifestation through signs which can be perceived by the senses. This parallelism is as remarkable in man as it is in the brute. In the stage of infancy, and before all use of reason, the babe manifests its psychic impressions and feelings by inarticulate sounds of pain, joy, desire and pleasure. Even adults act in a similar way, and in the first outburst of passion generally give inarticulate utterance to those vehement affections in which the activity of the sensitive appetite prevails. But when sober reflection is restored, when reason gains its sway and the superior appetite predominates, the same adults mani-

fest their psychic life by phonetic or graphic symbols which are properly arranged in thought and expression. They speak or write a rational language according to rational and grammatical rules. This parallelism clearly shows that the animal possesses only a sensitive and not a spiritual perception and appetite, and explains why its perceptions and affections are never expressed by arbitrary symbols, but only by those immediate and natural signs which follow the instinctive laws of sensitive association of representations. Moreover many animals are forced by the circumstances in which they live to communicate their sensitive perceptions and affections to other sentient beings. A dog will scratch at a closed door and bark and whine until it is opened. Such methods of communicating sensitive affections belong to the same class of natural signs as the mating sounds of animals, the chirping of crickets, the knocking of certain beetles (anobium), or the different melodies of birds. The alarm cries of certain animals against enemies, and the cries by which our animals of the same species are warned of impending danger belong to the same category. Even the so-called feeler language of ants which is not immediately connected with the propagation of species or with individual needs of self-preservation, but subserves manifold wants of social co-operation, to an extent not met with in any species of higher animals, even this means of communication which bears the most resemblance to human speech, does not ascend above the level of immediate natural, spontaneous and sensile signs, it is not determined by individual deliberation.

It cannot be denied that all these different forms of "animal language" exhibit an *analogon* of human speech. Still they are essentially different. Pseudo-psychology may ignore this difference: scientific psychology must acknowledge it. Animal language is never the result of an intelligent reflection on the part of the brute to use arbitrary, fixed sensitive signs which may have been conventionally agreed upon as the fit expression of psychic experiences with the view of being understood by other animals. It is simply the outcome of the laws of sensitive instinct which imply with physical necessity the use of a certain sound or a certain tap of the feelers to express and communicate a certain sensitive affection. The language of ants published in our "Vergleichende Studien", offers further proofs of this conclusion. These remarks will, I trust, suffice to clear up the true relation between speech and intelligence.

Father Wasmann did not hesitate to declare that he owed many of his conclusions on the subject of instinct and intelligence to the principles laid down by the scholastic philoso-

phers. His tribute to St. Thomas in this matter was probably a surprise to the modern scientists, so occupied with recent scientific observations that they could scarcely believe that an old medieval philosopher had by deduction, after a small number of observations, reached conclusions worth while considering by a modern scientist with many observations in his possession, in the midst of our era of natural science. Father Wasmann said:

> It will interest modern men of science to learn that Thomas of Aquin attributed to animals the powers of sensitive perception and appetite in the very same terms as we have done, and that he divided the interior sense powers in a similar manner. This fact alone is weighty evidence for the truth, that the cherished and unceasingly repeated reproach of modern scientists against scholastic philosophy of making a machine of the animal, in letting it be exclusively guided by a "blind instinct", is due to a total ignorance of the teachings of that philosophy which it has become fashionable to disparage and discredit.

And so the scholastics are to come into their own once more through the reverent devotion of students who know both science and scholasticism and do not merely criticize what they ignore.

Father Wasmann's most important work, however, has undoubtedly been his contribution to the current discussion of evolution by his book on *Modern Biology and the Theory of Evolution*.[6] This went through three editions in about as many years. It was originally published as a series of articles in the Jesuit periodical *Stimmen aus Maria Laach*, during the years 1901, 1902, and 1903. While it met with very vigorous criticism, many of its bitterest critics could not help but acknowledge the scientific value of the work done by its author or the right his scientific achievements gave him to be heard on so important a subject. The amount of space their criticisms took up in important scientific journals shows how significant this latest contribution to the theory of evolution was considered to be. Lotsy, the professor of Biology at the University of Leyden, and the author of a text-book on *The*

[6] *Die Moderne Biologie und Die Entwicklungstheorie*, Von Erich Wasmann, S.J., Herder: St. Louis, Mo., 1906.

Theory of Descent, said: "Wasmann is a Jesuit but at the same time he is one of the best zoologists of our time, and his observations on the life of ants for example demand our highest admiration."

Perhaps no recent set of incidents serves better to bring out the fact that science has not set the world free—though that is the boast of many a scientist—than the reception accorded to Fr. Wasmann's book in certain scientific quarters. Many scientific critics have not hesitated to be quite intolerant of his opinions. They have emphatically declared that, while his science is all right, they cannot bear the presumption of a Jesuit in daring to inject himself into a scientific discussion. They have insisted that when he discusses science his opinions are all right, but just because the monistic theory of evolution would eliminate the spiritual world and therefore creation, that Wasmann's defence of an opposite system of thought which on scientific principles shows the necessity for a creator, cannot be listened to for a moment. It is this attitude of intolerance when the days of intolerance are supposed to be over, that is most amusing. Men are evidently men, and whether they are defending scientific or theological opinions they are likely to cling to their own views because they are their own views, and to consider that other men cannot be quite candid if they disagree with them. Even in science, then, orthodoxy is our "doxy" and heterodoxy is other peoples' "doxy". Any one who disagrees with us must not be quite straightforward or must be at least a little disingenuous. It is the world-old position men have taken with regard to one another repeating itself even in these days of the supposed absolute freedom consequent upon the scientific development of recent times.

Father Wasmann in discussing the evolution theory first reviews the history of the idea of evolution in the world, showing that it existed among the Greeks and has never been entirely ignored whenever men have thought deeply upon biological problems. He shows above all, in a very interesting ten pages of his first chapter, that biology is not the modern science that it is often supposed to be, but that its development can be traced from Aristotle and through the great medieval thinkers Albert the Great and Roger Bacon. He shows that

there was considerable discussion of evolution during the eighteenth century, and that, though at the beginning of the second quarter of the nineteenth century the idea of the constancy of species had triumphed in scientific circles, the case for the transmutation of species had been presented very fully and very strikingly by a number of biologists and above all by Lamarck, who well deserves the name of the Father of Evolution. He sets forth a complete theory of evolution in his book published in the very first year of the nineteenth century.

Then he takes up the question of the place of Darwinism, and shows the position that it holds among the various theories of evolution. He insists particularly on the correction of the false notion, which is so popular, that Darwinism and the theory of evolution are equivalent conceptions. Evolution was in the world long before Darwin, who presented merely a new theory of explanation for evolution. He endeavored to explain the origin of species by means of natural selection on the principle that the breeding of new species depends on the survival of the fittest and the struggle for existence. The accurate meaning of the word Darwinism, then, is natural selection as the explanation for things as we see them. Just as soon as Darwinism is thus limited, as it should be, it is easy to follow Father Wasmann's emphatic conclusion that it is scientifically inadequate, since it does not account for the origin of attributes fitted to the purposes for which they are attuned, for these must be referred back to the interior original causes of evolution. In a word, it is the question of adaptation that shows the serious failure of Darwinism to explain the qualities of living things as we know them. This has been pointed out very emphatically in this country by Professor Thomas Hunt Morgan in his book on *Evolution and Adaptation*.[7]

A typical example of Father Wasmann's treatment of the question of evolution as applied to man will perhaps illustrate his scientific objective mode of thought and argument from facts, since the whole subject cannot be reviewed in a brief article. One of the phases of the argument for the evolution even of man's body from that of the animal he meets very successfully, is that founded on the presence of what are called rudimentary organs. There are in man's body a number of

[7] Macmillan, N. Y., 1903.

organs the use of which we do not know and many of them have been declared to be the now useless remains of organic structures that were of use in previous stages of evolution, when the human body was gradually being perfected out of the animal body. It would be surprising were it to be generally known how many people consider this one of the most telling arguments for the evolution of man. This hypothesis of man's development from the animal they declare explains perfectly the presence of these rudimentary or vestigial structures, as they are called, because they are supposed to be vestiges of previous stages of existence, while no other theory makes it at all possible for us to understand how they can possibly have come into existence in the human body, because they have no purpose and are most of them, apparently at least, in gradual process of disappearance, so that we can foretell their fate from what the evolutionary theory tells us of their past history.

Father Wasmann points out that the most significant feature of our recent advance in knowledge with regard to the rudimentary organs is that, while we have been accustomed to think of them as useless because we did not know enough about them, increase of knowledge has shown us very clearly that many of them are extremely useful in ways that we did not at all suspect. The thymus and the thyroid glands, for instance, formerly considered to be useless, are now known to be extremely important ductless glands pouring a secretion into the blood which is of great significance for health and strength. The so-called hypophysis cerebri, which used to be considered a rudimentary remnant of a cyclopic eye that existed in certain animal bodies, presumedly the ancestors of man, has now proved to be a very significant secretory organ the secretion of which has something to do with the regulation of growth and probably also with the regulation of the circulation at the base of the brain. Father Wasmann admits that certain organs, as for instance the rudimentary muscle of the ear, may be really vestiges of a previous condition of man, though not necessarily pointing to an animal ancestry of man. The same thing may be true he admits for the appendix.[8]

[8] As far as the appendix is concerned, there are very few physicians now who continue to believe that this is a useless organ. Recent investigations

Wasmann's treatment of the question as to the attitude that Catholics should assume toward the theory of evolution is especially interesting and, while thoroughly conservative, is eminently scientific. He has summed it up at the beginning of the article on evolution in the fifth volume of the *Catholic Encyclopedia*. With scholastic exactness he insists on the necessity for distinctions, so that the different meanings of the word special evolution may be understood before an answer is made. He says:

> We must distinguish, (1) between the theory of evolution as a scientific hypothesis and as a philosophical speculation; (2) between the theory of evolution as based on theistic principles and as based on a materialistic and atheistic foundation; (3) between the theory of evolution and Darwinism; (4) between the theory of evolution as applied to the vegetable and animal kingdoms and as applied to man.

He takes up each one of these headings and makes his answer very direct and positive. The theory of evolution is as yet only a scientific hypothesis. The formation of species has been observed in so few cases as to constitute no absolute truth. Fossil forms of the horse, of ammonites, and of many insects, furnish an indirect proof for the generic relation of many systematic species. There is no evidence whatever for the common genetic descent of all plants and animals from a single primitive organism. The greater number of biologists consider that whatever evolution there is must be polyphyletic, that is from many different primitive organisms. This theory does not in any way contradict the Christian conception of the universe. Scripture does not tell us in what form the

of large numbers of patients from whom the appendix had been removed apparently go to prove that the secretions of the appendix have much to do with the regulation of fermentative conditions in the lower bowel. It must not be forgotten that we constantly carry around with us in this portion of our anatomy a very offensive mass of excrementitious material. In spite of this we are as a rule neither inconvenienced ourselves nor do we inconvenience others because of this condition. There are many factors that play a rôle in this protective mechanism. Various glands of the intestines, especially those which secrete white blood-cells, are engaged in it. The appendix is largely a mass of lymphoid tissue giving off such protective cells. In this it closely resembles the tonsils which guard the entrance to the digestive tract, while the appendix stands guard at the lowest portion of the digestive tract. Persons from whom the appendix has been removed nearly always have some trouble with the proper function of their lower bowel, and their history after its removal shows this very clearly.

present species of plants and animals are originally created by God. As early as 1877 Knabenbauer stated that "there is no objection, so far as faith is concerned, to the doctrine of descent of all plant and animal species from a few types." [9] Neither is there any essential opposition between the Christian interpretation of nature and the principle of evolution as a philosophic speculation which makes the history of the animal and the vegetable kingdoms upon our planet, as it were, a versicle in a volume of a million of pages in which the natural development of the cosmos is described, and upon whose title page is written: "In the beginning God created Heaven and earth."

As for the beginning of evolution, natural science not only does not accept spontaneous generation, but has proved that, so far as we know, it does not occur. We cannot assume then in any theory of evolution that living things begin without some adequate cause for them. Evolution without God, then, as the Creator is unthinkable. The first organisms must be produced by a creative act. In any theory of evolution that accepts Christianity a creative act is also demanded for the origin of the human soul, since the soul cannot originate in matter. The atheistic theory of evolution contradicts the position of science with regard to spontaneous generation and fails to explain the origin of the human soul and must be frankly materialistic.

As to the application of the theory of evolution to man, Father Wasmann is especially explicit. That God should have made use of natural evolutionary causes in the production of the human body is not only not improbable in itself but it was even propounded very distinctly by St. Augustine. It is not Christianity that contradicts this idea but science itself, for paleontology not only fails to furnish any actual proofs of the descent of man's body from the animals, but as knowledge in this science has grown it makes very strongly against any such idea. The human soul of course could not have been derived through natural evolution from that of the brute, since it is of a spiritual nature; for this reason we must refer its origin to a creative act on the part of God. We may

[9] *Stimmen aus Maria Laach*, Vol. XIII, page 72.

believe that man's body, having been prepared in the process of evolution for the reception of the human soul, had this soul directly infused into it, but this is merely a hypothesis, and recent science has rather tended away from the idea of direct bodily descent from the animals rather than toward the accumulation of proofs in this direction.

Wasmann's exposition of this conservative side of evolution in the controversy in Berlin not only attracted attention but made many thinking people realize that our generation had been hurried into conclusions not justified by scientific knowledge. The controversy created a storm in the German press with at first a tendency to resent the fact that a Catholic clergyman scientist should set himself up in opposition to German University professors of science. Before the end, however, there were many signs of revulsion of feeling in favor of the doughty champion of conservatism who so bravely and, it could not be denied, so successfully faced antagonists who might be expected to swamp him at once. A good idea of this change of feeling may be gathered from a sentence in the German *Hochland,* a non-Catholic journal: "The disgraceful fact remains that Wasmann, an insignificant priest, in consequence of his training and not of his intellectual abilities, speaking as a philosopher, routed our collective scientists, and in the course of the discussion displayed the greatest intellectual self-possession in combating that scientific arrogance which deals with truths that are limited to an existence of twenty-five years."

Father Wasmann's life shows very well just what the attitude of the Church toward the study of physical science even by clergymen is. Two of the most distinguished contributors to modern biology in the last fifty years, Abbott Mendel and Father Wasmann, have been priests. Far from their devotion to physical science proving any detriment to their careers as clergymen they have been held high in honor as a result of their successful scientific studies. Both of them belonged to religious orders; one of them to the Augustinians from which Luther withdrew 400 years ago, but the Order still continues to flourish and its members are still, as they were in Luther's time, among the most distinguished scholars in their periods; the other belongs to the Jesuits, whose members are

directly under the control of the Pope and who would not devote themselves to physical science but for the fact that not only is there toleration, but the most direct encouragement, of this form of intellectual effort on the part of the Papacy.

Biology is usually supposed to be the most unorthodox of sciences in its tendency. It is usually assumed that a man cannot know modern biology deeply and retain his ardent faith in religious principles. The lives of these two distinguished clerical scientists are a direct contradiction of such assumptions, and show that it is not biology itself but certain unscientific developments of it quite unjustified by the science itself that have been leading men astray. Father Wasmann particularly has called attention to this. He has very aptly compared our time to that transitional period of human thought which succeeded the publication of the Copernican theory when men were suddenly led to realize that the earth instead of being the centre of the universe was a small planet, in a small solar system, one of many in an immense universe. Men at that time were inclined to think that such an entire change of view with regard to human importance meant the end of old religious ideas. In the modern time the theory of evolution has worked something of the same revolution in many men's minds. Just as men learned however that the Copernican theory was quite compatible with Christianity, so they are now learning that the evolutionary theory is quite compatible with religious beliefs and Christian traditions. Father Wasmann sees the reaction in scientific minds against materialism, and hails the awakening of a new spirit more favorable to Christianity among the younger scientists all over the world.

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ECCLESIASTICAL HERALDRY.

II.

4. Ecclesiastical Heraldry in General.

IF, before taking up the question *de jure,* we investigate the question *de facto* of ecclesiastical heraldry, we find in the ancient monuments, and particularly episcopal seals, that church coats of arms came into use very little later than civil ones; for, even in those early times, many bishops were feudal lords and crusaders. The usage of ecclesiastical blazoning may safely be said, then, to have originated at the beginning of the fourteenth century, and that from this time forward, when the Cardinals of the Holy Roman Church took the initiative, its practice very soon became universal.

There is but a single instance of an earlier use of papal arms surmounted by the tiara, namely those to be seen on the tomb of Pope Lucius III, who died at Verona A. D. 1185 and lies buried in the cathedral of that city. In the next known instance, the tomb of Pope Honorius IV (+ 1287) bears in front the coat of arms of the Savelli, withont any tiara. A last instance, which is sometimes mentioned, is that of Innocent IV (+ 1254); but it should be borne in mind that his monumental tomb was built only about fifty years after his death: there, indeed, we see his family coat of arms (that of the Fieschi), crowned with an ogival tiara, behind which are passed the two traditional keys *per saltire* (crossed in form of a cross of St. Andrew). However, all the masters of heraldic art agree that in the fourteenth century the usage of armorial bearings was a fixed one, and that the Sovereign Pontiffs were then in the habit of surmounting their coat of arms with the tiara and keys.

We mentioned above that the Cardinals were the originators of the regular usage of the ecclesiastical escutcheon. The circumstances of the time were dramatic: Emperor Frederick II within and the Turks without were waging war on the Church of Christ. To remedy these evils, Pope Innocent IV, who is proclaimed by the historians, "nobilis genere sed vita nobilior," called the First Council of Lyons (1245) and there solemnly excommunicated Frederick and had subsidies voted for a crusade. Now, it was on this same momen-

tous occasion that the Pope granted to the Cardinals the use of the red hat. Naturally enough, this distinctive emblem was soon reproduced on their armorial bearings, and from that time the red hat took the place of the mitre above their coat of arms; then came the tassels (strings which served to fasten the hat under the chin) the representation of which was also gradually and variously introduced.

As to episcopal coats of arms, it is impossible to trace any of them further back than the middle of the thirteenth century. Before that time, the episcopal seals usually represent a bishop, with crozier and mitre, seated on his throne or standing; later on, there appears the coat of arms itself on the verso of the seal; next, the crozier above it, then the mitre, and lastly both the crozier and mitre. Still later, there is visible the influence of Italy and the Cardinals, who, instead of crozier and mitre, had only a cross, with one or two crosslets according as they were bishops or archbishops. And to that same influence must be referred the later superposition of hat and tassels. Such is the evolution of the episcopal coat of arms.

A word about prelatic heraldics follows next. Armorial bearings are one of their privileges, and the various colleges of prelacy are distinguished by the number and color of the tassels, as also by the color of the hat: the present usage in this matter has been once more defined by a recent *Motu proprio* of Pope Pius X (1905). There are two great classes of prelates, secular and regular, the latter comprising more particularly the abbots of the Benedictine Order of Canons Regular, etc.

But what of the question *de jure*, or in other words, by what right are our bishops entitled to coats of arms? It would be childish to claim for it the authority of Holy Scripture, as some medieval writers, "gentlemen of leisure", have done. For instance, there are actually under my eyes the coats of arms of the twelve tribes of Israel! The various emblems are taken from the last words of Jacob to his sons and of Moses to the twelve tribes (Gen. 49 and Deut. 33). And there is there the "Benjamin lupus rapax", of whom St. Augustine devises so beautifully in the second nocturn for the Conversion of St. Paul; and thus we have the authen-

tic (?) coat of arms of the great Apostle, "a wolf passant", etc. But, not to take too much space, I must refer the curious reader to the erudite Cornelius à Lapide [1] who, in the line of symbolism, has literally a mine of information about the twelve precious stones in Aaron's breastplate, which he then compares with the twelve pearls set in the foundations and gates of the new Jerusalem.

Leaving aside, then, this *argumentum accomodatitium* from Holy Writ, let us remember what we have already stated, that "arms or coats of arms are emblems of nobility or dignity, legitimately given or allowed by the sovereign power, and which serve to distinguish persons, families, societies, and corporations." Now, all history proclaims that in the ages of faith, and hence at the very cradle of heraldry, there was no visible power, spiritual or temporal, more universally recognized as supreme than the Sovereign Pontiff of all Christendom, whose *triregno* or triple crown was the emblem of highest dignity. Hence in the degrees of nobility his place was ever the very first: "Pope, Emperor, King, Cardinal, Marshall, Duke and Prince, Marquis, Count or Earl, Viscount, Baron, Knight." The cardinals are the princes of his court, the bishops and prelates his noblemen. And the sad fact of the Holy Father being for the present despoiled of part of his temporal power and independence, does not in any wise weaken his secular and imprescriptible right.

In this connexion and in conclusion, it is a subject of legitimate pride for us Americans to hear the highest tribunal of this nation solemnly proclaim, in the face of so many apostate governments, that the suggestion made in the Philippine case, as in the Porto Rico case, that the Catholic Church was not a legal person entitled to maintain its property rights in the courts, did not require serious consideration when "made with reference to an institution which antedates by almost a thousand years any other personality in Europe." And our Supreme Court reminds all courts that "the Holy See still occupies a recognized position in international law, of which the courts must take judicial notice. The proposition (or objection) that the Church has no corporate or jural personality, seems to be completely answered by an examination of

[1] Comment. in Exod. 28, and in Apoc. 21.

the law and history of the Roman Empire, of Spain, and of Porto Rico down to the time of the cession, and by the recognition accorded to it as an ecclesiastical body by the Treaty of Paris and by the law of nations." This is the remarkable opinion handed down by Chief Justice Fuller himself.

Such then is our answer to the question propounded, "By what right are our bishops entitled to armorial bearings?" It is a privilege granted to them by the recognized most ancient and most venerable sovereign power on earth.

5. Essentials of Ecclesiastical Heraldry.

After this short sketch of the history of heraldry in general and the origins of ecclesiastical heraldry in particular, we now proceed to the more practical subject of the essentials of ecclesiastical heraldry. But, before taking up this second part of our task, we wish to make our own a timely remark of Mr. de Chaignon La Rose (who, by the way, deprecates being an Anglican), in the article from the *Magazine of Christian Art* quoted above, as it gives us perhaps the principal key to the glaring blunders we cannot help noticing in not a few of our prelates' coats of arms. "It is but fair," says our writer, "to state that European ecclesiastical heraldry has always been somewhat more capricious than has lay heraldry, and has proportionally more often contravened the broad underlying principles of armory. The reason is that it has been less subject to official supervision." In England, as far back as 1240, there was formed a first Roll of Arms, and a second one in 1413; besides, a Herald's College was established in 1483, and at repeated intervals there were Herald's Visitations, all in order to avoid confusion and abuses. England still has its Kings of Arms, an office which was left vacant in France in the year 1830. "But," continues Mr. de Chaignon, "since a bishop or spiritual lord did not derive his rank from a temporal prince, his arms and the arms of his spiritual fief or see were, by general courtesy, exempt from official regulation, although he might, and often did, invite this regulation. In England, however, by the practice of centuries, and on the Continent also, this exemption has been generally conceded." This statement explains then, and to some extent excuses, if it does not justify, the deplorable

condition of some of our ecclesiastical heraldry. Now, a ready remedy seems to be at hand, and, if the present writer be allowed a suggestion, something like a Herald's College could easily be established in our great St. Mary's Seminary, Baltimore, whence was lately issued that much-needed and up-to-date volume on the *Costume of Prelates,* which also contains an elaborate chapter on heraldry.[2]

Be that as it may, the first point to settle in our essentials is what sort of arms may be used by our prelates. The heraldists have classified them, in respect of the right to bear the same, under the following heads: (1) arms of sovereignty, as for popes, emperors and kings, and our sovereign States; (2) of pretension, when a right to some territory is claimed, as the King of England from Edward III up to 1801, *rex Franciae;* (3) of concession, granting part of royal arms, which explains the prevalence of the lion in England, the fleur-de-lys in France, and the eagle in Germany: instance, Charles VII ennobling the Blessed Joan of Arc; (4) of community, as bishops' sees, chapters of canons, abbeys, universities, towns (mural arms), societies and corporations; (5) of family, paternal or hereditary; (6) of choice, after ennoblement, often *parlantes;* (7) of patronage; (8) of alliance; (9) of succession, and (10) of adoption.

Now, the practical rules according to sound heraldry are the following:

A prelate should keep the coat of arms of his family, if he is of noble descent. We have at least one instance of this in the United States, the present Archbishop of Boston, who has divided his coat of arms between his adopted one (the Holy Cross recalling his Cathedral and Bishop de Cheverus) and the one of the O'Connells. His predecessor, the said Bishop de Cheverus, and likewise Bishop de la Hailandière of Vincennes, for what motive is not known, never used their family arms in America; whilst the late Bishop de Goesbriand of Burlington showed the ones of his family with ducal coronet, viz. "azure, a fess or" (on a blue field, a gold fascia).

A bishop belonging to a religious Order generally *impales* or divides half and half his own arms with those of his Order, or places these *in chief* on the upper tier of the shield: in-

[2] The Rev. John A. Nainfa, S.S.; publishers, John Murphy Co.

stance, Archbishop Falconio, who thus shows the Franciscan coat of arms.

The arms are personal to the bishop, and in this country, where the dioceses are not feudal corporations, they do not belong to his see, as is wrongly believed sometimes: for instance, the coat of arms which is generally given in public print as our Cardinal's, is the same as the one formerly used by Archbishop Maréçhal, and perhaps Archbishop Carroll, representing the Assumption, whilst the Cardinal's personal coat of arms is entirely different.

Hence, *a bishop should never use the coat of arms of his predecessor.* Of this mistake we have unfortunately several examples: the late Bishop Horstmann used the one of Bishop Rappe; the late Bishop MacCloskey of Louisville the one of Bishop Lavialle; and a few of the living bishops could make their *mea culpa* on this score.

And if, out of friendship or in token of reverence, a bishop wished to *assume part of another's coat of arms,* this should not be done without previously *altering* it, so that the two be not alike. Our Holy Father himself furnishes an instance, for, as we stated, part of his arms are taken from those of his friend the late Bishop of Treviso; the late Archbishop Bourgade of Santa Fe also took the modified half of Archbishop Lamy's coat of arms.

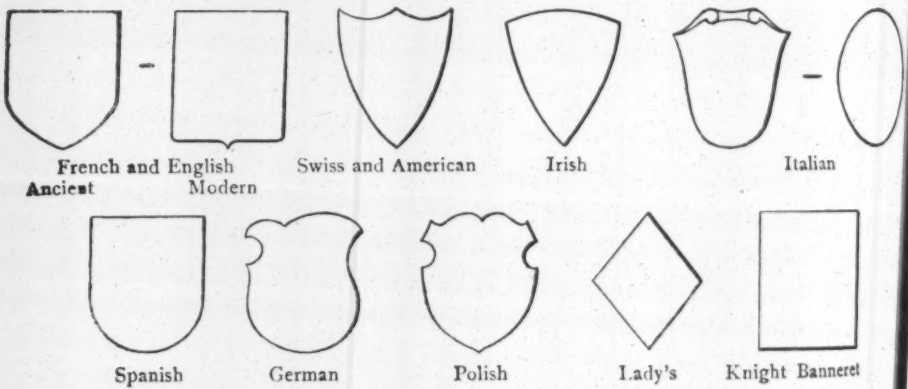
The reason of these rules is found in the foremost requirement of heraldry, embodied in the trite sentence: "Arma sunt *distinguendi causa.*" For, by the very fact that they make known the personages whose dignities they denote, they serve a very useful and practical purpose. To quote an eminent authority, Mgr. Barbier de Montault: "Ecclesiastical coats of arms are placed at the head of all official documents, manuscript as well as printed, so as to show from whom they emanate. They are usually engraved on the seal, appear over the main entrance of churches and convents, on sacred vessels, church vestments, and decorations of the sanctuary, on the chasuble, cope, dalmatics, and ends of the canons of the mitre, etc." Let us add from other writers that these arms should also be found, in church, on the canopy of the episcopal throne, and on the front part of a prelate's priedieu; in his own house, the prelate marks with his coat of arms

whatever belongs to him personally, as his plate, tapestries, cushions, etc.; it should also be painted over the entrance door of the bishop's house, and on both doors of his carriage; besides, on festive occasions, on programmes, engrossed addresses, menu cards, etc.[3] Lastly, what more appropriate decoration could there be of a bishop's reception parlor, than the gallery of his venerable predecessors, showing their portraits and coats of arms?

Let us now study the coat of arms itself and its component parts, which are, first of all the escutcheon or *shield,* then the exterior ornaments called also the *crest,* and finally the *motto.* In a coat of arms (Latin, *insignia seu stemmata*) the principal part is the escutcheon or shield (Latin, *scutum,* French, *écusson*), because, even all alone by itself, by the figure it contains it designates its possessor. There are in the shield three things to consider: (1) the *field* or surface of the shield, (2) its *tinctures* or colors, and (3) the *charges* or figures it bears.

(1) *The Field.*—As to the field, which is nothing but the escutcheon itself as the background for the tinctures and the

1. VARIOUS SHAPES OF ESCUTCHEON OR SHIELD.



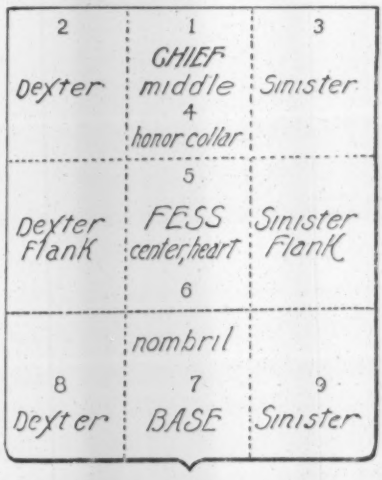
charges, we will state, at the outset, that *the shape of the shield is an indifferent matter* and that it may be chosen at will. But to satisfy the very natural sentiment which attaches us to the *natale solum,* "our own, our native land," we shall

[3] Nainfa, *Costume of Prelates.*

here reproduce the various shapes and forms of the shield according to divers nationalities. The most convenient one for all styles of blazonry seems to be the modern French-English form. (See illustration 1.)

The heraldists have assigned special names to the *nine points* or places which are found on the field, designations of primary importance for correct blazoning (describing and representing of armorial devices). The upper portion of the shield or chief has its *dexter* (right) and *sinister* (left) points, where are located the corresponding dexter and sinister cantons of the chief; in the middle portion or *fess* is found the center or heart point, above which is located the honor or collar point; in the lower part or base we have again a dexter and sinister point with their respective cantons of the base. (Illustration 2.) It will be noticed that dexter

2. POINTS OF THE SHIELD.



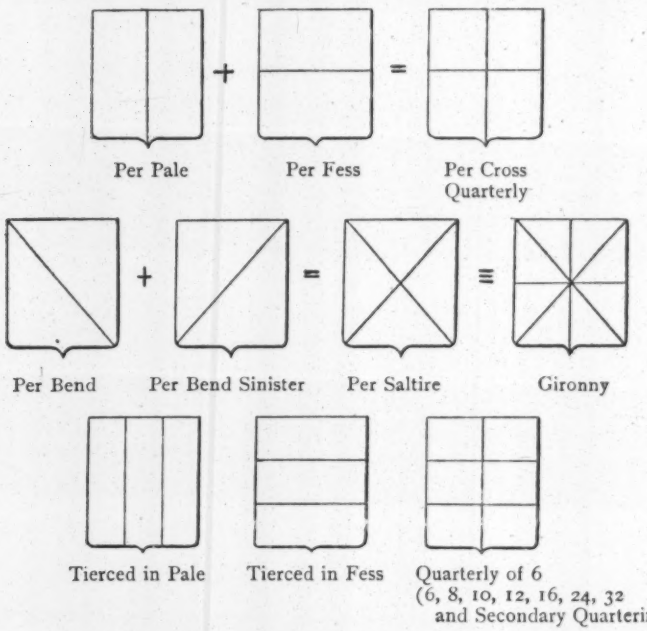
1. The middle *chief* point.
2. The dexter chief, dexter canton of the chief.
3. The sinister chief, sinister canton of the chief.
4. The honor point, or collar point.
5. The *fess* point, or center, heart point.
6. The nombril or navel point.
7. The middle *base* point.
8. The dexter base, dexter canton of the base.
9. The sinister base, sinister canton of the base.

(right) and sinister (left) are in heraldry the opposite of the right and left of the observer, just as the liturgical right and left in our churches are the right (Gospel side) and the left (Epistle side) of the crucifix which is turned toward the people. Here then the person of the bearer appears as covered by the right (dexter) and left (sinister) sides of his shield; and according to some heraldists' explanation, the chief represents the knight's *head,* "with mind, memory, and

judgment" (*sic*), the honor point is his *collar* (compare the collars of army and navy); the *heart* is in the center, flanked by right and left arms, and lastly the *legs* are figured in the dexter and sinister base points. One thing, however, is certain of heraldic practice, it is that the chief is the place for the sky, and the base likewise for the ground.

A third and last item of information pertaining to the field are the divisions of the same. (See illustration 3.) And in

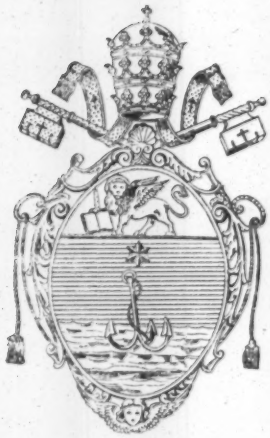
3. DIVISIONS OF THE SHIELD (PARTED OR PARTY).



addition to simple right lines and curves, dividing and border lines assume various forms; they are then said engrailed, indented, wavy, embattled, dovetail, etc. But all these divisions or partitions will be better understood later on, when we shall treat of the corresponding charges or heraldic figures of the shield. If anyone be anxious to know the meaning of these divisions, we will state, following up the interpretation given above, that they are meant to represent the blows received on the shield in the hacking and hewing of knightly combats.

ALOYSIUS BRUCKER, S.J.

[TO BE CONTINUED.]



Analecta.

ACTA PII PP. X.

AD V. E. JOSEPHUM GALASANCTIUM CARD. VIVES, PRAEFECTUM S. CONGREGATIONIS DE RELIGIOSIS, CIRCA TITULUM FRATRUM MINORUM.

Eminentissimo Signor Cardinale,

Nelle nostre Lettere Apostoliche sulle tre Famiglie francescane, abbiamo stabilito, che quella dei Frati Minori uniti da Leone X e Leone XIII di s. m. sia chiamata col glorioso cognome e nota storica e distintiva di *Unione Leoniana,* principalmente quando fosse opportuno per evitare ambiguità e confusione negli atti pubblici. Ora, volendo che nelle sacre Congregazioni della Romana Curia sia in perpetuo osservata una norma uniforme nella pratica di queste Nostre disposizioni, ordiniamo che il titolo di *Ordine dei Frati Minori dell'-Unione Leoniana* si debba dare alla detta Famiglia e ai suoi Moderatori ed alunni in tutte le Bolle, Brevi, Rescritti ed altri documenti:

(*a*) dove sono enumerate le tre Famiglia francescane simultaneamente e i loro Ministri generali;

(*b*) dove sono concessi indulti, grazie, privilegi per la Famiglia dei detti Minori uniti da Leone X e Leone XIII;

(*c*) nelle controversie e dispareri, che potessero nascere fra le tre Famiglia francescane.

In tutti gli altri casi poi, purchè a norma delle ultime nostre Lettere Apostoliche si sottintenda sempre la nota storica e caratteristica di Frati Minori dell'Unione Leoniana, che li differenzia dalle altre due Famiglie, concediamo che le SS. Congregazioni possano usare del semplice titolo di *Frati Minori, Ordine dei Frati Minori, Ministro generale dei Frati Minori.*

Incarichiamo Lei, Signor Cardinale, di communicare queste nostre disposizioni a tutte le SS. Congregazioni Romane per la piena osservanza, e Ci confermiamo a Lei affmo.

PIUS PP. X.

Dal Vaticano, li 15 Dicembre 1909.

S. CONGREGATIO CONSISTORIALIS.

I.

De Competentia Sacrae Congregationis Concilii super Confraternitates et Pias Uniones post Constit. "Sapienti Consilio".

Proposito dubio, "utrum competentia super confraternitates a Constitutione *Sapienti consilio* tributa sacrae Congregationi Concilii se extendat quoque ad confraternitates et pias uniones quae dependent ab Ordinibus et congregationibus religiosis, vel erectae sunt in eorum ecclesiis seu domibus; an potius haec reservata sit sacrae Congregationi de Religiosis".

Emi Patres S. Congregationis Consistorialis, praehabito Consultoris voto, in generalibus comitiis diei 9 Decembris 1909 respondendum censuerunt: *Affirmative ad primam partem, negative ad secundam.*

Facta vero, die insequenti, de his relatione SSmo, Sanctitas sua resolutionem Emorum Patrum ratam habuit et confirmavit.

C. Card. De Lai, *Secretarius.*

L. * S.

Scipio Tecchi, *Adsessor.*

II.

De Competentia Sacrae Congregationis de Propaganda Fide super nonnullas Societates Missionum.

In generali conventu diei 9 Decembris 1909 propositum fuit

resolvendum sequens dubium: " utrum S. Congregatio de Propaganda Fide etiam post Constit. *Sapienti consilio* suam jurisdictionem exercere debeat super societates, sive Lugdunensem pro missionibus ad Afros, sive Parisiensem pro missionibus ad exteras gentes, nec non super seminarium Mediolanense S. Caloceri seu Institutum Mediolanense pro exteris missionibus, denique super pontificium seminarium SS. Apostolorum Petri et Pauli de Urbe ad exteras missiones, praesertim quoad ea quae respiciunt eorum regulas, administrationem, atque opportunas concessiones ad sacram alumnorum ordinationem requisitas ".

Et Emi Patres S. Congregationis Consistorialis, votis duorum Consultorum aliisque perpensis, responderunt: *Affirmative in omnibus.*

Die vero 10 Decembris 1909, facta de his relatione SSmo, Sanctitas sua resolutionem Emorum Patrum ratam habuit et confirmavit.

C. Card. De Lai, *Secretarius.*

L. * S.

Scipio Tecchi, *Adsessor.*

S. CONGREGATIO RITUUM.

Dioecesum Galliae et Belgii atque utriusque Ditionis Coloniarum

CONCEDITUR CLERO DITIONUM GALLIAE ET BELGII ET UTRIUSQUE COLONIARUM OFFICIUM CUM MISSA DE S. COLETA VIRGINE.

IN PROPRIO DIOECESANO

DIE 6 MARTII

IN FESTO S. COLETAE VIRGINIS

Duplex.

Omnia de communi Virginum, praeter sequentia:

ORATIO

Domine Iesu Christe, qui beatam Coletam virginem tuam coelestibus donis cumulasti: tribue quaesumus; ut eius virtutes aemulantes in terris, gaudiis cum ipsa perfruamur aeternis: Qui vivis et regnas.

IN I NOCTURNO

In Quadragesima: De Virginibus praeceptum. *Extra Quadragesimam, de Scriptura occurrente.*

IN II NOCTURNO

Lectio IV.

Picardiae civitatis Corbeja, dioecesis Ambianensis, sanctae Coletae natalibus ex matre sterili et sexagenaria, illustris effecta est. Haec ab ineunte aetate coepit ardentius colere officia caritatis: ita ut quidquid habere poterat, hilariter pauperibus largiretur. Orationi assidue vacans, solitaria loca quaerebat, tenerum ibi corpusculum affligens, ieiuniis carnem spiritui subiiciens, catena ferrea cilicioque numquam aut raro depositis, humi cubans, cum eam necessarius somnus occupabat. Quartumdecimum aetatis annum agens, orationibus impetravit a Domino, ut corpus suum, quod exiguum remanebat, subito ad iustam magnitudinem excreverit: ac vultus venustas, ne forte alicui occasionem praeberet delinquendi, in terreum colorem mutaretur. A daemonibus frequenter lacessita, diversisque apparitionibus exagitata, vulneribusque toto corpore lacerata, ab oratione tamen numquam recedebat: in qua saepe in ecstasim rapta Angelorum visione et colloquio potiebatur.

Lectio V.

Facultatibus pauperibus distributis, tertii Ordinis sancti Francisci regulam professa, novas praecedentibus austeritates superaddens, in reclusorium successit; ubi per triennium morata, vitam plane coelestem aggressa est, nudis semper pedibus, etiam hiemis tempore incedens, et continuis ieiuniis corpus suum pene conficiens. Tum se ad reformandum seraphici Francisci pene collapsum Ordinem, a Deo varie admonita, destinare cognovit: cui humiliter diu reluctans, linguae oculorumque usu deperdito, tandem voluntati divinae sese subiicere coacta est. Utroque autem sensu mox in integrum restituto, divino Spiritu afflata, Apostolicae Sedis adire praesentiam decrevit, ut a Summo Pontifice praedictum opus exsecutioni mandandi facultatem exposceret. A quo benedictione accepta, susceptoque praedictae reformationis mandato, in patriam rediens, tantum opus alacriter inchoavit.

Lectio VI.

Cum autem summo studio, tam antiquis monasteriis reformandis, quam novis exstruendis incumberet, ingruentes difficultates admirabili constantia superavit. Paupertatis semper studiosissima fuit, unica tunica, eâque districta contenta, angustissimam cellam in angulo habens, nulla supellectili instructam, praeter stramineum saccum, qui ei pro lectulo erat. Caritate, patientia, humilitate, mansuetudine ceterisque virtutibus decorata, dono etiam prophetiae illustris, abdita fidei mysteria divinitus edocta, ita penetravit, ut de his altissime dissereret. Multis tandem, et maximis patratis miraculis, morte sua ante biennium praecognita, omnibus Sacramentis munita, hortatisque sororibus ad regularem disciplinam, obdormivit in Domino, pridie Nonas Martii, anno millesimo quadringentesimo quadragesimo septimo, Gandavi in Flandria, in monasterio a se aedificato; in quo sacrae eius reliquiae assidua veneratione primum excultae, postremo a monialibus, e coenobio depulsis, anno Domini millesimo septingentesimo octogesimo tertio, Poliniacum, tunc Bisuntinae dioecesis in Gallia, in Clarissarum monasterium translatae fuerunt, ubi usque nunc piissime asservantur. Eam denique Pius septimus Pontifex Maximus, nono Kalendas Iunii, anno octingentesimo septimo supra millesimum, novis riteque probatis prodigiis coruscantem, solemni pompa Sanctorum albo recensuit.

In III Nocturno

Homilia in Evangelium Simile est regnum coelorum decem virginibus, *de eodem Communi.*

In Quadragesima, IX Lectio de Homilia feriae.

IN APPENDICE MISSALIS

Missa Dilexisti, *de Communi Virginum, praeter sequentia:*

ORATIO

Domine Iesu Christe, qui beatam Coletam virginem tuam coelestibus donis cumulasti: tribue quaesumus; ut eius virtutes aemulantes in terris, gaudiis cum ipsa perfruamur aeternis: Qui vivis et regnas.

SECRETA

Supernis illustrationibus, Domine Deus noster, in hoc Sacro

tibi offerendo, mentes nostras refove: quibus, in eo suscipiendo, beatam Coletam ad mores populi tui instaurandos replere voluisti. Per Dominum.

POSTCOMMUNIO

Fac, Domine Iesu Christe, ut beata virgo Coleta, sponsa tibi fidelis, divinae caritatis flammam excitet in cordibus nostris; quam ad perennem Ecclesiae tuae gloriam, innumeris virginibus inseruit: Qui vivis et regnas.

DECRETUM

Sanctam Coletam, quae coelitus missa, non modo ad regularem disciplinam pluribus in locis collapsam, in utraque Francisci Assisiensis et Clarae familia instaurandam, verum ad ipsam Ecclesiam Dei reparandam superna ope delecta fuit, magno pietatis studio christifideles, praesertim in Galliae, Germaniae et Belgii regionibus merito prosequuntur. Siquidem inclyta haec Virgo, divino aestuans amore, atque in proximos caritate flagrans, tum rigidiores poenitentes summa austeritate assidue aemulata, tum egenos ac maxime aegrotos benignissime complexa, distributis antea in pauperes suis facultatibus, tertii Ordinis sancti Francisci regulam professa, consiliis evangelicis arctissime inhaerens, omnium virtutum culmen attingere visa est. Mundo mori omnimode cupiens, in *reclusorium,* uti aiunt, secessit, ibique triennium morata est. Divinitus dein admonita, moderatoribus annuentibus, ex illo egressa fuit. Haud multo post, Spiritu divino afflante, ad reformandam vitam regularem Clarissarum, quibus a Romano Pontifice cooptata fuerat, indubiis accedentibus signis, sapienti consilio impigre adlaboravit. Incredibile dictu est, quantocius reformatio a Coleta feliciter peracta fuerit, quamplura exstructa monasteria, adaucto in dies monialium numero, instaurata ubique arctioris disciplinae Clarissarum ratio, adhuc late virescens: quam plurima sanctitatis specimina Ecclesiae Christi contulisse compertum est. Nec satis: zelo succensa Coleta virorum quoque religiosorum familiam primi Ordinis excitavit, qui Coletani idcirco appellati, uberrimos fructos retulerunt, et saeculo decimosexto ab Apostolica Sede Fratrum Minorum Ordini, lubentibus animis, fuerunt inserti. Arduum propterea, quod a Deo iussa fuerat, opus aggressa,

nullis iniuriis, aut calumniis, nedum conviciis infracta, mulier fortissima mirifice perfecit; perditis nimirum populorum moribus emendandis intendit, et grassanti schismati in Occidente delendo; missa propterea ad Concilium Constantiense sapientissima epistola. Coletae virtutum et miraculorum fama, Italiam, Galliam, Germaniam aliasque pervagata regiones, undique ad ipsam confluebant gentes, opem a Deo Coletae precibus consecuturae: quinimmo viri praestantes virtute ac doctrina eam conveniebant, tamquam sanctitatis et perfectionis christianae magistram et exemplar: quos inter Vincentius Ferreri, Ioannes a Capistrano et Ioanna Arcensis virgo, uti fertur; quae, ad Galiam sospitandam tunc temporis excitata, beatorum coelitum honores, orbe plaudente, nuperrime assecuta est. Quibus omnibus permoti, Rmus Dnus Fulbertus Petit, Archiepiscopus Bisuntinus, in qua dioecesi primum sanctae Coletae coenobium exstat, ac Rmus P. Dionysius Schüler, Minister generalis totius Ordinis Fratrum Minorum, nacti occasionem primi labentis saeculi ab ipsius inclytae Virginis canonizatione, sanctissimo Domino nostro Pio Papae X supplicia vota porrexerunt, ut festum sanctae Coletae ad cunctas Galliae et Belgii regiones, atque ad earumdem gentium Colonias extendere dignaretur: quorum vota libentissime obsecundarunt fere omnes sacrorum Antistites Gallicae et Belgicae ditionis, praeeunte Emo et Rmo Dno Cardinali Petro Coullié, Archiepiscopo Lugdunensi, et Galliarum Primate: iis enim in locis, sive tantae Virginis nativitate, sive rebus mirifice gestis, sive pretiosa eius morte, vel ipsius reliquiarum custodia, Coletae nomen in benedictione est ac pari veneratione. Quare Rmus P. Franciscus Xaverius Hertzog, Societatis S. Sulpitii Procurator generalis, et Rmus P. Franciscus Paolini, Postulator generalis Ordinis Fratrum Minorum, huiusce causae respectivi Postulatores, Officii proprii ac Missae de sancta Coleta exhibitum schema supremae sanctioni eiusdem sanctissimi Domini nostri humillime subiecerunt. Sanctitas porro Sua, eiusmodi precibus peramanter deferens, una cum litteris hac de re postulatoriis sacrorum Galliae et Belgii Antistitum, ab infrascripto Cardinali Sebastiano Martinelli sacrae Rituum Congregationi Praefecto relatis, festum sanctae Coletae virginis, sub ritu duplici minori, in universis Galliae, Belgii et utriusque Coloniarum regionibus, die sexta Martii (vel, hac impedita, prima

subsequenti die libera iuxta Rubricas) quotannis recolendum decrevit, cum suprascriptis Officio et Missa: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 25 Augusti 1909.

Fr. S. Card. MARTINELLI, *Praefectus.*

L. * S.

PHILIPPUS CAN. DI FAVA, *Substitutus.*

ROMAN CURIA.

Official announcement is made of the following honors and appointments:

29 October, 1909: The Rev. Maurice M. Hassett, D.D., Rector of the Cathedral of Harrisburg, made Domestic Prelate.

The Very Rev. Thomas Joseph Shahan, D.D., Rector of the Catholic University of America, Washington, made Domestic Prelate.

Sign. Narciso Hamel, General President of the Society of St. Vincent de Paul, Quebec, Canada, made Commander of the Order of St. Gregory the Great (civil class).

6 November, 1909: His Eminence Cardinal Francesco di Paolo Cassetta, appointed Protector of the Order of Minims.

17 November, 1909: Giuseppe Rosales y Gutierrez de Bustillo, of the Philippine Islands, made Knight of the Order of S. Sylvester.

22 November, 1909: The Rev. D. Edoardo Ferreira, Secretary of the Bishop of Cordoba (Argentina), made Domestic Prelate.

29 November, 1909: Mons. Francesco Cherubini appointed Sub-Secretary of the S. Congregation of Religious.

18 December, 1909: The Very Rev. P. Francis Fallon, Provincial of the Oblates of Mary Immaculate in North America, promoted to the Bishopric of London, Canada.

The Rev. James O'Reilly, Rector of the Church of St. Anthony, Minneapolis, of the Diocese of St. Paul, Minnesota, promoted to the Bishopric of Fargo, United States of America.

The Very Rev. Thomas Gilmartin, D.D., Vice-President of the National College of Maynooth, in the Diocese of Dublin, promoted to the Bishopric of Clonfert, Ireland.

Studies and Conferences.

OUR ANALECTA.

Roman documents for the month are:

1. The Holy Father, in an official letter to Cardinal Vives, Prefect of the S. Congregation of Religious, declares that the members of the Franciscan Order commonly known as Friars Minor, are to be distinguished as *Friars Minor of the Leonine Union* in all official documents in which the three branches of the great Franciscan family are mentioned or in which special privileges of the Friars Minor are set forth. The object of this declaration is to avoid confusion, since both the Conventuals and the Capuchins are known by the name of Friars Minor as a general term applicable to all the institutes of the original Franciscan foundation.

S. CONGREGATION OF CONSISTORY: 1. Decides that the competence of the S. Congregation of the Council extends to the confraternities and pious unions which depend on religious Orders or Congregations, although the latter themselves are subject to the S. Congregation for Religious.

2. Decides that missionary societies, such as that of Lyons for the African missions, of Paris and Milan for the foreign missions, are subject to the jurisdiction of the Propaganda.

S. CONGREGATION OF RITES publishes a new office and mass in honor of St. Coleta, Virgin, obligatory for France, Belgium, and their respective colonies.

ROMAN CURIA announces a number of appointments and honors.

A REMEDY FOR MIXED MARRIAGES.

Father Arthur Dunne's article on *A Remedy for Mixed Marriages* has been widely noticed and quoted. It had a special mention in *America*. The Omaha *True Voice*, after praising it highly, adds its own confirmation from the statement that the law adopted by the Milwaukee Province has been in vigor in the Omaha diocese for twenty years and has been instrumental in hundreds of conversions to the Catholic

Church. The Denver *Catholic Register* also quotes the article extensively. And, by the way, here is the text of the mandatory conclusion of a Pastoral of Bishop Matz of Denver, dated 2 February, 1907: "Therefore we demand that any Protestant wishing to marry a Catholic submit to a course of instructions, to prepare himself for the discharge of his duties in helping to raise a Catholic family. *We shall grant no dispensation, unless this request is complied with*—and we warn Catholics to take up this matter in time with their non-Catholic suitors. The raising of a Catholic family in a mixed marriage, where the father is a Protestant, is a most difficult task; but if the mother happens to be Protestant, then it becomes almost impossible. Therefore *we positively shall refuse to grant a dispensation in a mixed marriage where the woman is a non-Catholic,* and we warn all Catholic young men against forming such acquaintances with a view to contracting marriage." It may not be inopportune to mention in this connexion a little brochure of which we have spoken with warm commendation in these pages before; we mean Father J. T. Durward's *A Short Course in Catholic Doctrine,* especially written for the above purpose. This non-controversial and comprehensive little work contains twelve chapters, and ends with the conclusion "Finis sit initium", which it has been and will certainly be for many a soul who is of good will.

CATECHETICAL INSTRUCTION AT THE EARLY MASSES.

Since the Holy Father in 1905, through his Encyclical on Christian Doctrine, urged the necessity of instructing the faithful carefully and continually in the rudiments of religion, there has been a great revival of the old practice of catechetical instruction at the low Masses on Sundays, and at Vespers. The Sovereign Pontiff himself suggested a method by which the contents of the Catechism could be conveniently covered in a course of five years, devoting one year to each of the following divisions: Creed—Sacraments—Decalogue—Prayer—Precepts of the Church.

This plan has been followed, as an eminent missionary assures us, in many places. In not a few dioceses the bishops have prescribed the course definitely according to a published

program which all pastors are obliged to follow. Thus a New York paper informed its readers recently that with the beginning of the New Year the clergy of Brooklyn have entered upon a new method of Sunday services. We quote:

The first day of the season of Advent yesterday was marked by an innovation in the Brooklyn Catholic Diocese.

Bishop McDonnell ordered the clergy to dispense with sermons at all Masses hereafter, except the last Mass on Sundays. The priests, instead of preaching sermons at the half-past 6, 8, 9 and 10 o'clock services, are to give instructions based on the Catechism of the Church. According to Mgr. Joseph McNamee, Rector of St. Teresa's Church, Brooklyn, the plan is in vogue in Ireland. Bishop McDonnell contemplated introducing it in his diocese a year ago, but deferred action until he heard from Mgr. McNamee, who when abroad made special inquiries into the matter. The monsignor's report of his observations caused Bishop McDonnell to act.

Every priest in the diocese received at the direction of Bishop McDonnell a book containing the formula of the new method of instruction. Mgr. John I. Barrett, diocesan secretary, explains the object as follows:

"The idea is one which will help grown people through these plain instructions to get a deep and fine conception of all that the Church has to offer. The priests will take up and unfold in the most careful, plain way, the teachings of the Sacraments, the Commandments, the Apostles' Creed, the Hail Mary, the Lord's Prayer, and the acts of contrition, of faith, of hope, and of charity. It is quite probable that an entire year will be spent in instructions in the Apostles' Creed alone, and by the time the last leaf in the book of instructions has been turned ten years will have elapsed."

THE "CORRECTED" FORMS OF THE HYMNS IN THE VATICAN GRADUALE.

It is credibly stated that the long delay in the appearance of the Vatican Graduale is, at least partly, due to a difference of opinion as to the inclusion of the "corrected" or of the "original" forms of the older hymns. The Graduale has made manifest to the world the fact that the Commission on Chant felt not merely the desirability, but the necessity, of a return to the older texts. Some hymnologists, Catholics as well as Protestants, have expressed their dislike of the changes in text made by the Correctores of Urban VIII—changes

which replaced the older and less polished diction, and the unquantitative rhythms, by classical diction and metres. Perhaps on this score alone a return to the original forms was desirable. But in at least one obvious case, such a return was a necessity, if the original chant melody was to be restored. Our present *Coelestis urbs Jerusalem* was originally the rugged but fine old hymn *Urbs beata Hierusalem.* The Correctores were apparently offended by the rugged diction and the unclassical rhythm of the old hymn, but unfortunately, in the revising process, changed wholly its metre (from trochaic into iambic), so that the chant melody could not, without much mutilation, be used for the revised hymn. The attempt to do this, as seen in the Ratisbon Vesperal, was an awkward one. The mutilated chant melody was scarcely singable by those whose ears had been attuned so often to the melody of the *Pange lingua gloriosi Corporis mysterium.* In the body of the Vatican Graduale, only the older and unrevised texts of hymns are given (e. g. the *Pange lingua . . . proelium,* and the *Vexilla Regis prodeunt*). It is now said that the S. Congregation of Rites differs with the Vatican Commission on the Chant in respect of the return to the original hymn-texts. It does not desire to have the older, unrevised forms, and, *pendente lite,* the Antiphonary cannot, of course, appear. It would seem that the S. R. C. had begun much earlier its protest against the unrevised hymns; for the appendix to the Graduale gives both the unrevised forms (with notation) and the revised forms (without notation). One of these hymns thus given in both forms, is the *Veni Creator Spiritus,* which offers one little illustration of the difficulty found more obviously in the *Coelestis urbs Jerusalem.* The older form of one line is: *Dextrae Dei tu digitus,* and the corrected form is: *Digitus paternae dexterae.* The melody offers only one note for the syllable *Dex;* so that the singer is forced to crowd, somehow or other, the two syllables: *Digi* into the melodic space of one syllable. Accordingly, the Graduale italicizes the second syllable: Dig*i* in order to indicate the fact that both syllables must be sung to but one note of the melody. The difference of opinion between the S. R. C. and the Vatican Commission is a fundamental one. Something must be sacrificed—either the original form of the melody (in certain

hymns) or the revisions made by the Correctores. One obvious way out of the difficulty would of course be, to retain the original melodies, but to give an additional revision to the hymns, which would restore the proper rhythms for singing, while eliminating the prosodial defects of the old hymns. This would reduce the difficulty to a matter of taste, although it would sacrifice that pleasant flavor of antiquity which is one of the precious heirlooms of the whole liturgy—ceremonial and vestments as well as music and hymnody.

FATHER BOARMAN'S ANSWER TO THE CRITIC OF HIS CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

After receiving from all sides so many strong endorsements of my little catechism, I am well pleased to see the impression it has made upon "Scrutator", an unbiased writer who, having examined it critically, declares that it has "many admirable qualities as a catechism for children". He has, however, found a few things to which he takes exception. The comments of "Scrutator", as published in the November number of the REVIEW, I look upon as another endorsement of the manual; and I shall be happy to incorporate into the booklet whatever seems commendable. No catechism is perfect, and the best catechisms are always the result of the combined wisdom and experience of many minds. Regarding the several items to which attention was called, I beg to submit the following reasons for my views:

1. Man was defined as a creature composed of a body and a "*spiritual*" soul. The word "*spiritual*" was used designedly to offset the dangers of materialism which teaches so many blighting errors concerning the nature of the soul of man.

2. The question and answer on the formation of the body of Eve make it plain that God breathed a living soul into the body of Eve.

3. I do not think that the date of the birth of Christ can be better stated than by saying that, "Christ was born about nineteen hundred years ago".

4. The few words of the Catechism on St. Joseph and his office, give, I believe, a better knowledge of the Incarnation and miraculous birth of our Lord, and guard the children against certain common and blasphemous heresies.

5. The Catechism says, "Christ saved us by His sufferings, and by His death upon the cross." The word "life" was omitted because, as it seems to me, it is understood; and also because our

salvation is generally attributed to those acts of Christ more manifestly meritorious, namely, His sufferings and death.

6. In naming the chief works of Christ, the Catechism mentioned only the great "abiding" works of His mission. Hence miracles were omitted; though, in the preceding answer, miracles were enumerated amongst the chief means by which Christ proved Himself the Messiah.

7. In defining "Tradition", I gave the "*objective*" definition; because this definition seemed to me most conducive to the instruction of children.

8. My argument for the Catholic Church from the unbroken line of Popes is this: The continuity of the Catholic Church with the Church of the days of Peter proves that the Catholic Church is the true Church founded by Christ upon Peter: But the unbroken line of Popes from Peter to our day proves this continuity. Therefore, etc.

9. Amongst the several necessary conditions of salvation for those who are out of the body of the Church, I gave this one: "They cannot know the true Church." I used the word "*cannot*", in preference to "*do not*", because "cannot" seems to express more clearly the idea that there must be no moral guilt in their ignorance.

10. The Catechism uses the word "pledge" in the ordinary acceptation of the term as a firm resolution to abstain from intoxicating drink, etc. As I understand it, a resolution indicates the present determination of the will, but a resolution can change without contracting sin. But promises and vows go further and bind under pain of sin to future fulfilment.

11. Though it be true that most working people in our country cannot keep the Holidays of obligation as they should keep the Sundays, yet a Catechism could scarcely be excused if it neglected to lay down the general law of the Church.

12. The Six Sins against the Holy Ghost are usually cited in catechisms. They are called sins against the Holy Ghost because they put into the heart unusual obstacles to the workings of the Holy Spirit.

13. The definition of "hell" leaves out the word "state", because it seems to me that the word "state" adds little to the definition; and also because the Scriptures invariably speak of hell as a place of torments; and the Catechism of Trent calls it a "teterrimus et obscurissimus carcer".

14. It seemed to me good to state the reasons why Christ instituted the Sacraments, because I found that the Catechism of Trent gives these reasons; and because we know that infidels and heretics of our day often deny the existence of Sacraments or openly impugn their reasonableness or utility.

15. To try to make it clear that not any kind of desire for baptism will supply the baptism of water, I stated the theological truth, that this desire for baptism must go with, or be accompanied by, the perfect love of God which is charity.

16. The answer to the question regarding the meaning of the olive oil and balm used in Confirmation was adopted verbatim from the Pope's Catechism. The answer seems to me both beautiful and instructive.

I beg to extend my sincere gratitude to "Scrutator" for his good suggestions and earnestly solicit recommendations for the improvement of the little manual which is now spreading rapidly.

MARSHALL I. BOARMAN, S.J.

Cincinnati, Ohio.

THE COLORS OF VESTMENTS AS ILLUSTRATED IN THIS NUMBER.

In order to show the difference there is between the truly liturgical colors for vestments and the aniline-colored stuffs of which our vestments are now commonly made, we have had the colored plates illustrating the contrast reproduced by a German firm after models selected and approved by Herr Fritz Stummel. Accordingly Plate I shows the harmonious and artistic colors in all their shades from light to dark. They are the result of a careful examination of the best-preserved medieval embroidery. In contrast with these we place on the same plate (Fig. 2) the colors *erroneously* styled liturgical or church colors, as far, indeed, as it was possible to reproduce in print the aniline-colors used for dyeing the silk, which affords a peculiar surface that permits these colors to come out in a sharp and garish vividness hardly attainable on paper.

Plate II shows a green vestment; the figuring is of a cooler shade; the ground a warm moss-green relieved by a lighter yellowish tint in the cross. The ornamentation of the latter is effectively enhanced by the delicate contrast of salmon-colored material with a border worked with thread-of-gold.

Plate III represents the color of a vestment in the reddish-brown purple which was deemed exceedingly rare and precious, because it reproduced a shade of purple attained only by a combination of perfect tones in red and blue according to the ancient dyers' art. There is a decided contrast between it and the modern violet so frequently affected for purple

vestments. The bright lines of the cross are formed by little beads gleaming with the varied hues of mother-of-pearl. The ornamental work within the bars forming the cross is composed of delicate aglets in gold, according to an old pattern of embroidery much employed in medieval vestments.

THE AGE AND AUTHORSHIP OF THE MOSAIC PENTATEUCH.

Qu. Some time ago the Biblical Commission issued a decision to the effect that Moses is to be considered the author of the Pentateuch. How is this decision to be reconciled with the fact of the discovery of the monumental *stele* of the Code of the Babylonian King Hammurabi, which dates back to the time before Abraham, and which contains the identical laws found in the Pentateuch. In other words, the Mosaic laws were known nearly a thousand years before Moses is supposed to have written the Pentateuch. Is the Biblical Commission infallible?

Resp. The Biblical Commission is not and does not pretend to be infallible. Nevertheless it is perfectly correct in its decision.

That decision does not declare that Moses is the author of the Pentateuch. It simply declares that the arguments thus far advanced by the so-called higher criticism, resting chiefly on internal evidence, are not convincing enough to dislodge an ancient, authentic, and consistent tradition, which has heretofore been unanimously accepted by the legitimate and natural Jewish and Christian guardians of the Bible, and which has always attributed the substantial composition and authorship of the Pentateuch to the Jewish prophet and liberator Moses.

The teachers in the Catholic Church are therefore instructed to maintain this ancient tradition, and not to raise doubts which are unwarranted by any conclusive evidence to the contrary.

At the same time the Biblical Commission makes clear what it understands by the expression " Mosaic authorship ". That expression does not necessarily mean that Moses originated and wrote or even dictated the contents of the Pentateuch, in the precise form in which it has been handed down to us. In its broad historical sense, the expression " Mosaic authorship "

simply means that the contents of the Pentateuch were originally collected and promulgated by the Jewish lawgiver, Moses; that they were accepted as a code of laws under his personal authority established by divine sanction; and that, as we have them at present in the Pentateuch, they are substantially the expression of that divine sanction, without any addition, diminution, or alteration that might vitiate the design of Moses as the divinely-inspired lawgiver.

Such a conception of "Mosaic authorship" does not exclude the idea that Moses availed himself of previously-existing legislation, traditions, and personal experiences. But all these had a special divine sanction which caused him to embody them in his code. If in times of subsequent reforms it became the duty of other legislators, such as Joshua, the Judges, Prophets, and Priests, inspired by a similar divine impulse, to recast the original code and adapt it to new conditions, it still remained substantially the old Mosaic law, and its authorship was so far and explicitly recognized by tradition that the scribes at times incorporated the original form of expression adopted by Moses, side by side with its later modification made by other inspired legislators and reformers. Thus we have duplicates of the very fundamental laws, the ten Commandments, actually in two distinct and slightly different forms of words—Exod. 20: 2-18, and Deut. 5: 6-22. A papyrus (Nash-Burkitt) of the Apostolic age, discovered during 1902 in Egypt, shows a still different Hebrew text of the same Decalogue as it was in use among the Jews of the Maccabean period.

The Mosaic authorship of the Pentateuch does not then exclude the notion of a previously-existing code of legislation, either such as had explicit divine sanction or such as was a remnant of that legislation preserved in the light of the natural law. Of the former we have an example in the address of God to Noah (Genesis 9) in which some of the positive elements of the Mosaic legislation are first indicated [cf. Lev. 17] and from which Hebrew tradition evolved the so-called Heptalogue of the proselytes. These were incorporated in part in the Mosaic Decalogue, and sanctioned in the first Apostolic Council for the converts from paganism.

It need not surprise us therefore to find similar expressions

not only of the natural law but of the positive law, as we find it in the Mosaic Pentateuch, among the nations which, as descendants of Noah and his sons, received the traditions of Noah and the commands of right living revealed to him by God.

The Church nowhere teaches or maintains that the Mosaic law is the first expression of a divine revelation, either written or orally transmitted. What she teaches is that the Law of Moses as incorporated in the Pentateuch, is there written by a direct impulse from God, and is, so far as we have any records, the most perfect and complete code of moral, dogmatic, and disciplinary legislation known to man. The *Code of Hammurabi* contains many laws and ordinances which sound like the laws of Moses; but it is very far from true to say "that it contains the identical laws found in the Pentateuch".

To any one who wishes to compare the two codes, and to get a good notion of what the *stele,* discovered by De Morgan in the ruins of the old Elamite capital, Susa, contains, will find Dr. Davies's little manual, *The Codes of Hammurabi and Moses,* excellent for the purpose. It gives the history, text with parallels and comment, authorities, and indexes to a complete understanding of the Hammurabi Code.

Father Scheil was the first to make a good (paraphrasing) translation of the 247 laws preserved in the monument. There is a fracture or erasure on one side of the stone, which has destroyed the reading of some thirty-five of the 282 numbered laws. Prof. Davies, of the Ohio Wesleyan University, has taken note of all the principal versions, so that the reader gets a clear and all-sided view of the document as far as is possible. The book can be obtained from Jennings and Graham (Cincinnati) or Eaton and Mains (New York).

FUNERAL RITE OF CHILDREN.

Qu. There is a custom with some foreigners of having the Mass of the Angels said at the funeral of an infant.

Will you kindly refer me to where I may read of how the Votive Mass of the Angels ranks on an occasion of this kind?

M. F. McG.

Resp. The said custom has the sanction of the S. Congre-

gation of Rites. (Cf. *Decreta Authentica,* nn. 3481 Paris. et 3510 Aurelian.)

The Mass *De Angelis* is the one found at the end of the Missal among the votive Masses, beginning " Benedicite Dominum omnes Angeli ejus." It can be said only on days when ordinary votive Masses are permitted, as on semi-doubles; that is to say, it is *not* permitted on double feasts, on Sundays, within the octaves of Christmas, Epiphany, Easter, Pentecost, and Corpus Christi; on the vigils of Christmas, Epiphany, and Pentecost; Ash Wednesday, and the ferial days of Holy Week; All Souls' Day, 2 November; in parish churches where but one Mass is said with procession on Rogation days. On these days the Mass of the feast or day is said in thanksgiving for the child's translation to heaven since it died in the state of innocence.

The Votive Mass *De Angelis* is said in white, *with Gloria,* with two orations added from the office (Mass) of the day, *without Credo,* the Preface common, unless the day be within an Octave or season that has its proper Preface. *Ite missa est* at the end.

After the Mass, which is offered in thanksgiving and not *per modum suffragii,* the rites prescribed in the Ritual *pro obsequiis parvulorum* are performed. The bells ring a joyous air and the music is in accord with the spirit of gratitude for the happiness of a holy innocent. (Cf. ECCLESIASTICAL REVIEW, Vol. XXII, p. 634; Vol. XXIII, p. 187.)

QUESTIONS PROPOSED TO THE EDITOR OF "THE ECCLESIASTICAL REVIEW."

Under the caption of *Studies and Conferences* the REVIEW publishes each month communications from correspondents, mainly in the form of questions which the Editor answers, or on which he comments when occasion calls for it. This method of discussing in brief and pointed fashion certain practical issues of pastoral or ecclesiastical discipline, has been taken by many readers to be a declaration that the Editor of the REVIEW is ready at all times to act as personal theologian, canonist, or interpreter in ecclesiastical affairs, occasionally

also as censor, book-agent, translator, writer of inscriptions, designer, almoner, advocate "in causis criminalibus clericorum". We have repeatedly stated in these pages that we cannot, as Editor of the REVIEW, undertake any such obligation, and that the appearance of the Conference Department in our pages is not to be interpreted as a pledge that we shall reply either by private letter or in print to questions addressed to us by readers of the REVIEW.

The reasons for this limitation must be obvious when it is remembered that the REVIEW addresses itself to some twenty-thousand English-speaking priests, many of whom find it convenient at one time or another to have their theological or pastoral doubts disposed of by addressing them to the Editor or to the publisher. We say "to the publisher", because a large number of priests pay their subscription bills in some such form as this:

Dear Editor—Enclosed $3.50 to renew my subscription to the REVIEW. Would you please answer in your next, or by return mail with the receipt, the following questions which came up in a discussion among a number of priests last evening, etc.

The number of such questions to which replies are expected "in the next number" or "by private letter" often amounts to several hundred. It is impossible to publish all the answers in the REVIEW; first, because our space is limited; secondly, because many of the questions are not answerable or have been answered in previous numbers, often within the same volume; thirdly, because some of the answers may easily be found in any manual of theology, liturgy, ecclesiastical history, or encyclopedia, or they are so local and personal as not to permit publication of them without the risk of creating false impressions and animosities.

Nor can we always answer by private letter. There is a very great difference between the readers of an ordinary popular magazine or newspaper and the readers of a professional ecclesiastical periodical. The latter are nearly all in a position which prompts discussion, inquiry, and readiness to write for information. No other class of professional men are in the

way of meeting so many urgent and intricate doubts and difficulties, to which superior judgment, precedent, or definite legislative authority needs to be applied. It is not surprising therefore that the number and character of the questions which come to us are disproportionately large and serious. Accordingly the information and advice sought from the Editor often demand more than a perfunctory reference to decrees, statistics, sources, or precedent cases. Nor can the solution be referred, as in a newspaper or ordinary intelligence office, to a secretary or reference clerk whose memory serves as an index of general information.

Whilst the Editor endeavors to answer by private letter, in most cases, the important queries proposed to him, it is hardly fair to assume that, besides preparing a magazine which furnishes definite information of a professional and practical nature not easily accessible in any other form to our clergy, he should at the same time act as an attorney general in ecclesiastical and pastoral affairs for the large and critical body of readers of THE ECCLESIASTICAL REVIEW. There are official tribunals in every diocese, with opportunities of appeal to metropolitan courts, to the Apostolic Delegation, and to the Roman Congregations. These are open to every priest, and they are professedly instituted to decide questions of practical importance for ecclesiastics. The Editor of the REVIEW seeks to supply useful material for its readers, and a full measure of it. Beyond this he neither desires nor has he the ability to assume the duties of auditor in affairs which properly belong to ecclesiastical authority, or to supply information "on call" regarding matters which are easily to be found in theological text-books, and in manuals of liturgy or apologetics.

Let us say it once more. The *Conferences* which appear in our monthly issues are published for the purpose of furnishing opportune information to priests who prefer to read their pastoral theology in that form. They are not intended to serve as an advertisement that we conduct a general bureau of clerical information where we stand ready to answer all queries that are accompanied by a postage stamp. If any of our readers do not consider the contents of our magazine quite a sufficient return for the sum they pay for it, they are free to

withdraw their subscription. We on our part regard the terms of our mutual contract with our readers to require no more from us than to furnish them the REVIEW.

A very estimable priest wrote to us some time ago complaining that we did not acknowledge or answer his queries. He stated that he would have been quite willing to make extra compensation for the extra services, as is done in the case of lawyers and consulting physicians, if we would only fix our terms. Our answer to this is that we have no terms; that we devote all our services to the REVIEW, apart from our obligations to our diocesan in the position assigned to us as professor in the Seminary. At the same time we wish also to say that, if we had the strength or energy and time, we would gladly respond to the wishes of all sincere inquirers, no matter how far out of our ordinary line or compact their demands might be. And in such case we would be simply acting out the privilege of our priestly calling to serve our brother-priests without any compensation in money or temporal commodity.

CELEBRATIO MISSAE PER SACERDOTEM NON JEJUNUM.

Qu. Can the permission which the Holy See has granted to those permanently sick—to receive Holy Communion after taking some liquid nourishment—be extended to priests who are in the same condition and desire to say Mass? In other words, may such priests say Mass after taking some liquid food?

Resp. The Decree (7 December, 1906) of the S. Congregation of the Council permitting persons who have been sick for a month, without any sure prospect of recovering soon (*absque certa spe ut cito convalescant*), to receive Holy Communion, once or twice a week (if they live in a community or house where the Blessed Sacrament is reserved), after having taken some liquid by way of drink, extends to priests as well as laymen. Since, according to an official interpretation by the same Congregation (6 March, 1907), it is not required that the person who is ill, should be confined to bed, the inference that a priest may take Holy Communion by saying Mass, seems

legitimate, so long as in the judgment of the physician the patient cannot sustain the fast, and on the other hand the confessor deems it advisable that his penitent should receive the Blessed Sacrament.

STIPEND FOR THE SECOND MASS.

Qu. There appeared in a Roman journal not long ago a communication from the Congregation of the Council, dated 7 August, 1909, in which a decision is rendered in answer to a request of the Bishop of Breda in Holland, granting to the clergy of that diocese the privilege of accepting a stipend for a second Mass whenever they are obliged to duplicate. In the course of the discussion of this decision it is stated that "Our Most Holy Lord, the Pope, has been graciously pleased to decree that faculty be given, as it is given by these presents, to the Ordinaries of missionary countries to permit for just and serious reasons that priests subject to them may and can receive a stipend for the second Mass also."

Since the diocese of Breda has, in virtue of the Constitution *Sapienti consilio,* ceased to be subject to the jurisdiction of the Propaganda, its status is identical with that of our dioceses of the United States, which have likewise ceased to be under the jurisdiction of Propaganda as missionary dioceses. Are we therefore to understand the above words of the Holy Father to imply that priests in the United States (missionary in the same sense as those of the diocese of Breda, although, like it, our dioceses are no longer under Propaganda) enjoy the right of accepting a stipend for the second Mass in cases of legitimate bination? It would seem so; although I have not seen in the REVIEW any mention of this privilege, which would be a very important one for us.

Resp. The decision referred to appeared in the *Acta Apostolicae Sedis,* 15 October, 1909, and is of a merely local character, as its introductory argument indicates. It simply extends a faculty, granted to the clergy of some missionary countries, and formerly also to the diocese of Breda. In virtue of this extension the clergy of Breda, although now no longer under the jurisdiction of the Propaganda as a strictly missionary diocese, may for the next seven years accept a stipend for the second Mass *and apply the same according to the intention of the bishop, to whom the stipend is to be handed over.* The bishop in turn is to distribute the money thus received (i. e. the stipends for the second Mass) from his clergy, in behalf

of some charity (*in causas pias*), especially the maintenance of poor priests. From this charitable fund in behalf of poor priests, those are not excluded who have themselves contributed to the fund by their offer (of the stipend for the second Mass), provided they are in need of such help.

The decision has therefore no application to priests outside the diocese of Breda, unless they have a special indult to that effect.

RESERVATION OF THE BLESSED SACRAMENT IN PRIVATE CHAPELS.

Qu. In a manual of liturgy I read: "Asservatio SS. Sacramenti in capellis seu oratoriis non permittitur, nisi in praedictis oratoriis missa *quotidie* celebretur uti patet ex pluribus Decretis S. Rituum Congregationis, praesertim ex uno Bajonen, diei 14 Maji 1889 ad II." Does this obligation extend to the United States in such manner as to prohibit the reservation of the Blessed Sacrament in chapels where Mass is not said daily?

Resp. The disciplinary conditions for reserving the Blessed Sacrament in private chapels are based upon the principle of securing due reverence to the Real Presence. This principle of reverence requires that a priest should be the guardian of the tabernacle, by having the custody of the key, the duty of renewing the Sacred Species at fixed intervals, the dispensing of It to those who desire to communicate out of devotion or by way of viaticum, and of presenting It to the worship of the faithful at Benediction.

To secure the maintenance of this guardianship with its requirements of renewal, distribution, and adoration, the Church prescribes that Mass must be said periodically in chapels where the Blessed Sacrament is reserved. The period or interval between the Masses is not fixed by a uniform law, prescribing daily Mass, because it is not essential for the security and reverence of the Blessed Sacrament that Mass should be said every day. In some places it is both possible and desirable that the Mass should be said daily. This is the case in Catholic countries, since this mode of guarding the Real Presence is calculated to attract worshippers. There the privilege of re-

serving the Blessed Sacrament would be granted only on condition that Mass is celebrated " daily ", which term is to be interpreted however in a general sense, as when speaking of something done usually once every day, although accidentally it may be omitted now and then.

In missionary countries, or in places where there are only few to attend Mass, the rule is less stringent, and the faculty of reserving the Blessed Sacrament in private chapels is given to bishops to use at their discretion, always with the understanding that the chief principle of reverence, as explained above, be maintained. Our bishops frequently obtain the faculty of permitting the Blessed Sacrament to be kept in chapels where Mass is said three times or, at least once, a week. The indult granted in individual cases for reserving the Blessed Sacrament in private chapels, as in convents, etc., usually contains the phrase " servatis servandis ", which means that a light is to be kept constantly burning before the tabernacle, and that Mass is to be said at the altar, if possible daily, or at least once a week—" dummodo quotidie, si fieri potest, aut saltem semel in hebdomada Missa celebratur " (cf. Van der Stappen, Vol. IV, qu. 150 ad II.).

THE OLD ROMAN (GOTHIC) CHASUBLE AND THE ARTISTIC SENSE OF THE AMERICAN CLERGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with great interest the article and some replies to it, on the Gothic chasuble. One writer, who seems to be anxious to secure more beautiful vestments, asks where they can be secured. I may assist him in getting what he wants. The Benedictine Monastery on the Isle of Calday near England are making appropriate and " honest " vestments, and for very reasonable prices. There are also some convents in England that do similar work, but their address I have not now at hand. A letter to " Die Deutsche Gesellschaft für Christliche Kunst ", Karlstrasse 6, Munich, Bavaria, will secure valuable information not only as to where good vestments can be obtained, but also about other important objects of ecclesiastical art. This notable society was organized about ten years ago to foster true Christian art and to bridge the gulf between the Church and the independent artist whose talents and inclinations induced

him to serve her. An attempt was made to organize a society on similar lines in this country, but, on account of our great apathy and indifference to Christian art, it never gained a solid foothold. I wonder how long the clergy here are going to accept everything that the commercial supply houses see fit to furnish them? We will never have a decent art until these supply houses become educated to look beyond the pocket-book into the eyes of true art, or until individual artists are picked up and encouraged to do their best far away from the blighting influence of mere commercialism.

I know a few men who could start such an independent source of art supply. But who will give them orders sufficient to keep them alive? Until the bishops and the clergy realize our present stultifying position in regard to art and take some active steps to bring about healthier conditions, Christian art will remain a dead fish.

JOHN T. COMES.

Pittsburg, Pa.

BEAUTIFUL VESTMENTS AND RELIGIOUS COMMUNITIES.

We might add to the suggestions given in the foregoing letter that we feel sure many of our religious communities would be prepared to take up the work of ecclesiastical art-needle work and the paramentic industry, both from a sense of love of what is really beautiful and as a means of occupying young girls in the wholesome and elevating tasks of church ornamentation.

This work has three distinct advantages for convents. It promotes the external beauty and decorum of sacred worship there. It is an educational factor for our young people, who would thereby learn to discriminate and appreciate what is truly beautiful in form and in its symbolic meaning—two elements entirely absent from the average liturgical uses of to-day. Thirdly, it would enable many of our communities to add to the means of increasing their modest income by an ennobling industry, at once devotional and educational in its trend.

At present Gothic vestments are not seen anywhere in our churches. Some of the Religious Orders have them, and we have for many years enjoyed the beautiful vestments of the

Sisters of the Holy Child, whose English training and Irish love of the old faith have led them to the use of Gothic vestments on great festive occasions in their motherhouse at Sharon Hill. We are convinced that these nuns would lend their help to the introduction of graceful paramentics, perhaps by the establishment of classes in their academies where the rules of the art could be taught. Doubtless there would also be other communities glad to take up the work, so that the difficulty proposed by a correspondent in our January number is not so great as might be assumed.

Our chief appeal must of course be made to the clergy. If we would but get rid of the pestilential notion of getting ugly things for God's house merely because they are the cheaper things, we should give more glory to God, raise the tone of our worship, sustain incidentally in many cases a charity by giving the money for church vestments to struggling religious who make them properly rather than to secular manufacturers who consult their private interests, however charitable they may otherwise be.

Regarding the manufacturers, however, it is to be said that they are mostly willing to furnish what is expected of them, and that they would no doubt make for us becoming chasubles if we showed the disposition to require them at a reasonable cost.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. Prof. Bacon's Views. 1. THE SYNOPTIC PROBLEM. *a. The Problem Stated.* The Synoptic Problem or the question of the literary dependence of the first three Gospels was formerly solved in three different ways, by the theory of mutual interdependence, the theory of written sources, and the theory of oral tradition. In recent years the second Gospel plays the most important part in the explanation of the difficulty. It may be said that the whole problem is even stated in terms, as it were, of the second Gospel. For the synoptic material is divided into three great parts: first, the whole of the second Gospel (661 verses) is said to be incorporated by the first Gospel and the third, excepting only fifty verses; secondly, there is certain material common to the first Gospel and the third, amounting to at least 185 verses, not found in the second Gospel; thirdly, a third kind of material is peculiar to either the first Gospel or the third, without being found in either of the other two synoptic Gospels. How shall we explain these phenomena?

b. Recent Literature. The higher criticism has endeavored to make the problem almost wholly its own; such men as Wernle, Schmiedel, Weiss, Wellhausen, Harnack, Loisy, Sir John Hawkins, Burton, and Burkitt, have eagerly pursued the documentary analysis of the sources. The philological side of the question has been accurately studied by Gould and Swete, not to mention a number of German scholars, and Menzies has supplied the historical sidelights. A general statement of the present problem has been given in an article entitled "A Turning Point in Synoptic Criticism" in the *Harvard Theological Review,* for 1 January, 1908. The technical detail for the critical solution of the problem will be found in such scientific publications as *The American Journal of Theology,* the *Journal of Biblical Literature,* and the *Zeitschrift für neutestamentliche Wissenschaft.* But the ordinary reader will find a fairly satisfactory summary of critical results in *The Beginnings of Gospel Story,* by Benjamin Wisner Bacon, Professor of New Testament Criticism and Exegesis

in Yale University.[1] The writer professes to express his answer with absolute frankness, without mental reservation, in terms intelligible even to the student unfamiliar with Greek, and ignorant of the course of technical discussion. He introduces indeed the necessary historico-critical discussions into the heart of the commentary itself, but is careful to exclude the mechanism of processes and technicalities.

c. Assumptions. From the very start the writer is careful to make clear his critical principles. He is going to do for the Gospels what the Graf-Kuenen school has done for the Pentateuch. As the historical books of the Old Testament are judged in the light of the conditions as reflected in the prophetic writings, so must the Gospels be explained in the light of the great Epistles of St. Paul. Prof. Bacon distinguishes three periods in the earliest history of Christianity: the first embraces the actual events that took place in the life of Jesus Christ; the second contains the Christian belief, institutions, and practices in the Greek-speaking churches, a cross-section or a photographic view of which is given us in the great Epistles of St. Paul written a full score of years before the earliest Gospel was written; the third is expressed in the history of Christ as we find it in the Gospels or the summaries of the anecdotes which formed the evangelic tradition, told and retold for the sole purpose of explaining or defending beliefs and practices of the contemporary Church. Hence, according to the Professor, the Gospels are not strictly historical records of the life and the doctrine of Jesus Christ; they are etiological narratives. The reader can not be satisfied to be told, that such and such is the sacred writer's meaning. He demands an opinion on the question, was it so, or was it not so? What was the common starting-point from which the varying forms of the tradition diverge?

c. Endorsements. Prof. Bacon assures us that the Abbé Loisy's criticism on St. Mark came into his hands after he had written the last line of his present work, and he is gratified at the coincidence of results independently attained by himself and the French Abbé in his recent *Évangiles synoptiques* (1908), especially the chapter of the Introduction entitled *Le second évangile*. This appears to be a reply to the apologists

[1] Yale University Press, New Haven, Conn.; Henry Frowde, London, Toronto, and Melbourne: 1909.

of tradition who commonly urge the fact that no two critics are of one mind in their analysis. The writer might have appealed to Nicolardot's little volume entitled *Les procédés de rédaction des trois premiers évangelistes;*[2] for this writer too agrees with Loisy in the opinion that the Evangelists highly idealized, changed, and even invented parts of their narratives. He too investigates the question how much is due to the individual final redactors of the Gospels in the progressive development of the subject, and he solves the synoptic problem by an appeal to the theory of two sources.[3] Prof. Bacon would no doubt have mentioned J. Weiss as another kindred critic, if it had not been his principle, not to distinguish in his volume between his strictly original contributions and the opinions previously advanced by other critics, on the plea that the scholar will know what had already been said, and the general reader will not care.

d. Prof. Bacon's Solution of the Problem. Thus far we have dealt with Prof. Bacon's preliminary principle of historic development in the inspired writings of the New Testament, an assumption without which his critical analysis of the Gospels would be quite impossible. We shall now briefly indicate an outline of his solution of the synoptic problem. He considers the fundamental proposition that Mark is the literary groundwork of Matthew and Luke as now generally admitted, after an earnest debate lasting for seventy years. He believes that the second principle is accepted with almost equal unanimity; Matthew and Luke are independent compilers of Mark with another evangelic writing denoted by the symbol *Q*, and containing the teaching of Jesus. He admits that this principle is proved only by a disproof of the interdependence of Matthew and Luke in the coincident material not found in Mark. The writer considers these two principles as the demonstrated features of the so-called synoptic or Two-Document Theory; nor does he attempt to set forth its other portions as far as the first and third Gospels are concerned. But the second Gospel is studied more carefully.

2. PROF. BACON'S STUDY OF ST. MARK. *a. Assumptions.* The following suppositions concerning the second Gospel are simply assumed by Prof. Bacon: (1) The author of the Gospel in its present form is not John Mark, traditionally reported to

[2] Paris, 1909: Fischbacher. [3] Cf. *Revue du clergé français*, LVII, 169-172.

have been its writer, but he is designated by the symbol *R*, indicating the Redactor or ultimate employer of the material used in the composition of the Gospel. Hence all legendary anecdotes about John Mark are severely excluded. (2) The Evangelist's story once went on to relate the substance of the early narrative of Acts, and may have even ended with the planting of the Gospel in Rome, as the Book of Acts does. This, the Professor tells his reader, is as certain as anything in the field of critical conjecture can be. How then was this original ending of the second Gospel lost? To appeal to accident is to surrender the problem rather than to suggest a reasonable theory. Mr. Bacon finds it quite enough to account for the disappearance of the original ending, that it contradicted Luke and was too little honorific to Peter and the Apostles; the third Gospel and Acts formed a more extended and a less radically Pauline publication. Mark was thus reduced to "the interpreter of Peter" who was supposed as confining himself to "the things either said or done by Christ."

b. Relation of Evangelist to Apostles. The ancient tradition preserved by Papias knows that Mark does not agree with Matthew in order, but claims that he "made no mistake while he thus wrote down some things as he remembered them; for he made it his one care not to omit anything that he had heard, or to set down any false statement therein." The Gospel appears therefore to be represented as the Memorabilia of St. Peter; St. Justin Martyr uses this name explicitly. Dr. Bacon critically investigates this relationship of the Gospel to Peter, and finds that part of its contents shows no intrinsic evidence of proceeding from St. Peter; in other portions he discovers duplicates of matter already told. He denies to the Evangelist that insight into the real factors of the history which we should justly expect from one who had even a modicum of personal acquaintance with one of the Twelve. The author of the Gospel is dominated by theoretical considerations, often manifestly derived from the Pauline Epistles, especially the Epistle to the Romans.

c. Sources of Second Gospel. But the second Gospel draws not merely on the material of the Pauline Epistles, but also on the source independently employed by Matthew and Luke, which is designated by the symbol *Q*. Dr. Bacon is convinced that in this use the Evangelist, *R*, uniformly pragmatizes, ma-

terializes, exaggerates in the interest of his demonstration of the divine sonship of Jesus on the basis of miracles. In fact, *R* must have used *Q* to embellish and supplement an earlier and simpler narrative which may be designated as *P*, or Petrine. Moreover, *R* does not add the two documents mechanically, but he appears to quote *Q* from memory only. Again, the *Q* document as employed by *R* must have been embellished already with the narrative of the Baptist's preaching, the baptism, and temptation of Jesus. It seems that *R* derived certain portions from *Q* as it fell into the hands of the third Evangelist, i. e. from Q^{LK}; similarly, other portions must have been derived by *R* from *Q* as employed by the first Evangelist, i. e. Q^{MT}. Instead of either Q^{LK} or Q^{MT} Dr. Bacon often uses the symbol *X*, so as to denote an unknown source.

d. Relation of Redactor: 1. To the Jews. Regarding *P* and *Q* as the principal sources of the second Gospel, it may be asked what character must be attributed to the work of the compiler, to *R*. Dr. Bacon is convinced that he is emphatically anti-Judaistic. He shows himself not merely independent of Jewish legalism, but denounces the ceremonial system as "doctrines and precepts of men." The Jews are the people that "honor God with their lips while their heart is far from Him". This anti-Judaistic redaction is not confined to a few passages, but enters into the substance of the Gospel.

2. To the Apostles. In the next place, Dr. Bacon considers *R's* attitude toward the kindred of Jesus, and toward SS. Peter, James, and John. He finds that the kindred of Jesus appear but twice in the Gospel: first to lay hands on Jesus, and again in the words of the Master, "a prophet is not without honor save in his own country, and among his kin, and in his own house". As to St. Peter, the Gospel makes known all the instances in which he appeared in an unfavorable light. SS. James and John too appear only twice in the Gospel: first when they are rebuked for their intolerant spirit, and next when they ambition the first seats in the kingdom. In the three instances in which SS. Peter, James, and John play a separate rôle, at the raising of Jairus's daughter, in the Transfiguration, and in Gethsemane, Dr. Bacon sees a special preparation for their future martyrdom.

3. To St. Paul. What has been said represents a merely negative characteristic of *R;* he is emphatically anti-Judaistic.

Dr. Bacon believes that *R's* positive character is his Paulinism. How does the writer prove it? He appeals to the manner in which the Evangelist conceives his task, to the conception of what constitutes the apostolic message. *R* is charged with leaving his readers completely without information on the law of Jesus. Like the fourth Evangelist, *R* writes solely that his readers may believe that Jesus is the Christ, the Son of the living God. The doctrine of the Cross forms the only exception. It is simply the Pauline principle of the mind that was in Jesus, the continual repetition of the doctrine—"he that would save his life shall lose it", "he that followeth Me, let him take up his cross and come after Me." This is *R's* Sermon on the Mount.

II. Review of Prof. Bacon's Views. *1. Summary.* It has been seen that Prof. Bacon starts with two assumptions: the principle of historical evolution in Christian doctrine, and the fact that the synoptic Gospels represent a more advanced stage of development than the Pauline Epistles. Then he adopts the Two-Source theory as the proper solution of the synoptic problem, rejects John Mark as author of the second Gospel, and advances the critical conjecture as to the original extent of the Gospel. Coming to the question of sources, the Professor finds that the second Gospel was written under the influence of the Pauline Epistles, though a Petrine document, *P*, and a collection of Christ's teachings, *Q*, together with two more or less known documents, Q^{LK}, Q^{MT}, *X*, constitute the immediate literary parentage of Mark. *R*, the redactor or compiler of the Gospel in its present form, did not join these documents mechanically nor even scrupulously; he writes from memory with an anti-Judaistic, anti-Apostolic, and Paulinian tendency. What is the reader to think of Prof. Bacon's results?

2. Doctrinal Development. The Catholic reader knows that the doctrinal evolution assumed by the Professor is simply inadmissible from a theological point of view. Dogmas may indeed develop so as to evolve from obscurity to clearness, from theological doubt to certainty; but after the apostolic times no dogma which is not in some way contained in the teaching of Christ or the Apostles, can ever be brought to light. There may be a progress of the faithful in the faith, but there can be no progress of faith in the faithful.

3. Place of Gospels. As to the fact that the synoptic Gospels

represent a later doctrinal stage than the Pauline Epistles, P. P. Flournoy in an article entitled "The Real Date of the Gospels"[4] shows that the Gospels must have been written soon after the events which they relate. He urges that the theological development found in the Book of Acts, the Epistles, and the Apocalypse, is further advanced than in the Gospels; hence the period of the Gospels must be earlier than that of the Epistles, the Book of Acts, and the Apocalypse. The danger of a change in the oral tradition, and the custom of writing memoirs as implied in Luke 1 : 1-4, must have given occasion to an early composition of the Gospels. Another motive for the same would be found in the early spread of the Christian doctrine into various countries. Flournoy is of opinion that the Gospels are mutually independent productions.

4. The Two-Source Theory. Dr. Bacon may be correct in saying that the Two-Source theory of the literary genesis of the synoptic Gospels has been adopted by most scholars. It cannot be supposed however that it has been universally regarded as the best solution of the problem to be solved. Giesseler, Westcott, Wright (second edition) are a few among many who have not seen fit to abandon other solutions of the difficulty. There are phenomena which Hawkins pronounces inexplicable on any mainly documentary theory. An appeal to a lax method of reproduction, or to a want of the sense of inspiration, or to the Evangelists' endeavor to emphasize their own peculiar views of Christian history and doctrine, will not satisfy scholars of all classes. Besides, it is hard to explain such a phenomenon as the so-called dualism of Mark on the Two-Source theory.

5. John Mark. In the next place, Dr. Bacon eliminates John Mark from the authorship of the second Gospel. James Moffat in a review of Bacon's book, which appeared in the *Hibbert Journal* (Oct., 1909), takes exception to this elimination. First, the process appears to be due to a personal prejudice against John Mark; as long as he is the writer of the Gospel, it can hardly be regarded as advocating Prof. Bacon's Paulinism. Besides, the wary reader will pull himself up at this point. He will want to know how Mark's name came to be associated with the Gospel. If the evidence of Papias, or of his informant, is pure guess-work, what could have led the early Church to have selected John Mark as the composer?

[4] *Bibliotheca Sacra*, LXXVIII, 657-678.

6. Original Ending of Mark. The critical conjecture that the second Gospel in its original ending covered certain parts, or perhaps the whole, of the period of Acts is not upheld by any argument worth discussing. If Dr. Bacon expects his reader to tolerate it as the theory of a scholar, he must extend the same tolerance to his reader's want of accepting it as a scientific result.

7. Mark's Sources. Mr. Moffatt [5] expresses his disagreement with Dr. Bacon's view that the writer of Mark's Gospel used the Logia or *P*-source; the reviewer is not alone in his opinion. To cite only two other recent authorities, we may appeal to M. A. Camerlynck, Professor of Scripture in the Seminary of Bruges, and M. H. Coppieters, Professor in the University of Louvain.[6] These writers are advocates of the Two-Source theory in their solution of the synoptic problem, but they are more reasonable in their estimate of St. Mark. According to them the first Gospel depends on Mark, the Logia, and an unknown source; the third Gospel has for its sources Mark, the Logia, and a Palestinian source; but in the second Gospel they find neither internal nor external evidence for any literary sources.

8. Mark's Character. Finally we arrive at the section of Bacon's work which deals with the character of *R*, the compiler of the second Gospel. What the author describes as anti-Judaistic tendency in the second Gospel, is easily accounted for, on the one hand, by the mutual attitude of Christ and the Jewish leaders, and, on the other, by the pretension of the Judaizers in the early Christian communities. The position held by St. Peter in the Gospel has been used by other scholars as a proof for the Petrine origin; as St. Matthew is the only Evangelist who relates that he had been a publican, so St. Peter would naturally relate his own shortcomings in his relation of Christ's life and teaching. The Paulinism ascribed to the second Gospel is perhaps the weakest point in Prof. Bacon's work. Mr. Moffatt writes about this feature:[7] "The elimination of John Mark leaves the way clear for the attribution of 'radical Paulinism' to *R*, the anonymous editor of the Gospel in 70-65 A. D. Here again I hardly feel that the evidence

[5] *Hibbert Journal*, l. c.

[6] *Evangeliorum secundum Matthaeum, Marcum, et Lucam Synopsis* juxta Vulgatam editionem; Bruges, C. Beyaert.

[7] *Hibbert Journal*, l. c.

is valid, in spite of all that adherents of this theory, from Volkmar to Pfleiderer and Loisy, have urged. The 'Paulinism' with which they operate is too arbitrary a factor in many cases; it is defined with over-precision and applied with too much looseness. The primitive church was much richer and simpler than the outcome of a mere antagonism between Jewish-Christian and Pauline parties; and while there are ample traces of the early apostolic age in the conceptions of Mark's Gospel, they scarcely amount to a proof that the editor was a partisan of Paul. Schweitzer, Zimmerman, and B. Weiss are surely on a truer historical line in their protest against the tendency to read Pauline tenets into the second Gospel. . . . Furthermore, if 'Mark' is Pauline, how are the resurrection traditions so different? and why does Mark emphasize the proof from miracles, which Paul seems to have passed by?"

Historicity of the Second Gospel. After reading Prof. Bacon's views on the second Gospel, the student will naturally be anxious to learn how the writer can save the historical character of Mark. In this regard, the author appears to occupy the standpoint of our so-called Modernists. This question has been ably discussed by E. Roupain,[8] A. Durand,[9] J. Bricout,[10] S. Protin.[11] Roupain urges that the Modernist method proceeds *a priori,* and neglects historical data which prove the trustworthiness of the synoptic Gospels. Bricout treats the subject in a popular way, in the form of a sermon; Protin first surveys the different hypotheses advanced for the solution of the synoptic problem. He then points out the deficiencies of modern Biblical Criticism, showing that it starts with several false assumptions. Among the latter we may notice the denial of the supernatural, the supposed enthusiasm of the inspired writers, and the late origin of the Gospels together with the early authorship of the Pauline Epistles. The writer urges the fact that the critical elimination of the Easter and Pentecostal miracles destroys the main argument for the supposed enthusiasm of the Evangelists.

[8] Les synoptiques et l'exégèse moderniste; *La Revue des sciences ecclésiastiques et la science catholique,* 1908, August.

[9] Les Évangiles synoptiques de M. Loisy; *Revue pratique d'apologétique,* 1901, September.

[10] La valeur historique des Synoptiques; *Revue du clergé Français,* LVI, 423-430.

[11] La valeur historique des Synoptiques; *Revue Augustinienne,* XIV, 63-71.

Criticisms and Notes.

THE GREEK FATHERS. By Adrian Fortesque. London: Catholic Truth Society. 1908. Pp. xvi–248.

"This little book contains outlines of the lives of the great Greek Fathers, from Athanasius to John Damascene, with a list of their chief works and a few bibliographical notes. No one will expect to find anything new in what does not profess to be more than a series of popular sketches. The only object of the book is to give in a small space, and in English, a general account of what is commonly known about these Fathers. I have described their lives and adventures rather than their systems of theology . . . This little book is meant for laymen." The Fathers treated are Saints Athanasius, Basil, Gregory Nazianzen, John Chrysostom, Cyril of Jerusalem, Cyril of Alexandria, John of Damascus. One may add that while the treatment is popular, it is yet distinctly learned, in its bearings. The topical mechanism in fact is quite formally professional, and will rather shelve the book among laboratory manuals of information than with volumes of detached entertainment.

One feature of the sketches that will appeal especially to Catholics, is the voluntary tribute shown to have been accorded by those "first magnitude" lights of the East to the See of Rome and the Power of the Keys, in matters affecting the integrity of Christian doctrine, and involving its ultimate supreme exponent. Here if Athanasius, the "greatest bishop in the East, the mighty patriarch who held the second see of Christendom, the leader of the Catholics against Arians, and the greatest of Eastern Fathers, appealed solemnly to Rome, it was no case of patriarchal jurisdiction: Egypt had nothing to do with the Roman patriarchate. The only claim the Pope could have to interfere in a quarrel at Alexandria was his claim to universal jurisdiction over the whole Church of Christ." And all this was expressly confirmed, as well, by the Eastern Synod of Sardica, A. D. 343.

Still more direct and intimate must have been the contact between East and West in those times, when a great leader of the Church such as Athanasius lived now in Treves, anon in Rome, by the fortunes of exile; or when a Western "glory" like St. Hilary of Poitiers ranged so far East as Seleucia in Isauria. Then as corroborating the evidence in favor of Roman primacy, even thus early in the East, we note that Bishop Hosius of Cordova was foremost in signing the acts of the Council of Nicæa, "In the name of the

Church of Rome, the Churches of Italy, Spain and all the West;" and that with him there signed the two Roman priests, Vitus and Vincent. Among his eminent contemporaries in Egypt, by the way, we find Athanasius personally acquainted with St. Antony and Pachomius; whilst his *Life of St. Antony*, "one of the great standard books on the spiritual life," is reckoned as a primary cause in the conversion of St. Augustine. The best edition of his collective works is said to be even still the Benedictine (St. Maur) edition, as published in Paris, 1698.

On their merely human side, there is more to attract us in two of the distinguished Cappadocian Saints, Basil and Gregory Nazianzen. The author himself is disposed to rate St. Basil as "personally, perhaps the most attractive of the Greek Fathers." There is a picturesque setting withal about his early life in Pontus, and almost a modern student's tone in the period of his culture studies at Athens, in boon companionship with Gregory Nazianzen. St. Basil's election to the metropolitan see of Cæsarea in Cappadocia, came directly in recognition of his generous and efficient conduct in relieving a dire famine in that country, wherein he both sold the remnant of his possessions that he might feed the starving, and also "persuaded merchants, who wanted to sell what corn they had kept in their barns, at an enormous profit," to sacrifice the iniquitous advantage. When St. Basil, as Metropolitan of Cæsarea, was threatened by the Pretorian Prefect Modestus with "confiscation, exile, torture and death unless he would accept the Cæsar's religion" (the Arian heresy), he withstood so firmly that Modestus exclaimed: "No one has ever yet spoken to me so freely." "Perhaps," answered Basil, "you have not yet had much conversation with a Catholic bishop." Valens, the Arian Emperor in question, came afterward in person to see and hear so resolute a subject, and even engaged him in theological discussion. It would appear that on one such occasion, the imperial cook "chimed in," on the Arian side, but was discomfited by Basil's irony over the culinary grammar therein betrayed. At all events, Valens learned to respect Basil's invincible worthiness, and ceased to molest him.

St. Basil freely corresponded with prelates in the West, and was on very cordial terms with St. Ambrose of Milan. Like Athanasius (with whom he also corresponded), Basil appealed to the supreme jurisdiction of Rome, as in requesting Pope Damasus to use his authority to restore peace in the Arian troubles: "The only remedy for which evils is a visitation from your mercy." Besides his renown as a saint, an organizer of monasticism in the East, and a chief liturgist of the "Orthodox" Church, Basil ranks as one of the best Greek writers of the fourth century; being "immeasurably" su-

perior in point of style of St. Athanasius, though less ornamental and flowing than St. John Chrysostom. There appears to be no specific mention, in the author's list of St. Basil's works, of a certain delightful treatise introduced in America some years ago for a text-book in later Greek, on the use of pagan culture for Christian students; though the treatise cannot fail, both wholesomely and indelibly, to influence all who know it. We are told that St. Basil's dogmatic work on the Holy Ghost (*De Spiritu Sancto*), in defence of the equality and consubstantial nature of the Third Person of the Blessed Trinity, "has always been the standard work on the subject." His 365 extant *letters* are said to be peculiarly diversified, and vividly characteristic. His collective works were first published (in Greek) at Basil, 1532; whereas the best edition, as in the case of St. Athanasius, is still credited to the Benedictines of St. Maur (Paris, 1721-1730; reprinted in 1839). The sketch of St. Basil also contains a brief account of his younger brother, St. Gregory of Nyssa.

If St. Basil impresses one as being "personally, perhaps the most attractive of the Greek Fathers," then surely the very crotchets of St. Gregory Nazianzen render him personally the most palpably human. His very adjunct, Nazianzen, expresses his radical and never surmounted repugnance as to being even so much as nominally associated with his titular see of *Sasima*: "most odious place in the world, barren, solitary, ugly and generally detestable. He had never been there. Indeed, it is more than doubtful if he ever went to his diocese at all." So posterity has yielded to his own intense antipathy in the matter, by designating him only after his Cappadocian birthplace; or native *locus*, rather, since he was born at Arianzos, *near* Nazianzos. He had evinced similar disaffection, though less in degree, when ordained to the priesthood; though here his opposition proceeded from the rational motive that he desired to be a monk, and live apart from the world. There are very pleasing glimpses, on his genial side, of his intimate friendship with St. Basil, and of their studies at Athens; where they dwelt, moreover, as "lambs in the midst of wolves," as touching their Christian ideals in the presence of heathen culture (still flourishing, in those times, at Athens) and unedifying morals. Even that ancient, and sometimes barbarous, custom of "hazing" did there prevail; and one is amused with the local rivalries between Cappadocians and Armenians: near neighbors, but of discordant races. In this connexion, a footnote informs us that still nowadays in the conservative East, "when a Syrian's donkey won't go, the Syrian beats him and calls him a Jew; if he still won't go, he beats him again and calls him an Armenian."

Those Christians, doubtless, who pivot their constructions of the Church on the article of adult baptism (by immersion, too) can find practical support for their argument in the fact that both St. Basil and St. Gregory Nazianzen deferred baptism till they were twenty-seven years old. But the like delay was gaining greater and greater disfavor in the Church; and afterward, "St. Basil and both the Gregories (Nazianzen and Nyssa) wrote strongly against it." One of the most momentous periods in the career of St. Gregory Nazianzen is that wherein he presides over the See of Constantinople (379-381), during a troubled season of heresies (Arian and *Pneumatomachian*); and also pending that "second General Council," which defined the attributes of the Holy Ghost. It is chiefly in the Eastern Church that St. Gregory Nazianzen is exalted as "Gregory the *Theologian*": maybe thus, if one may so conjecture, not because the Catholic Church at all undervalues his theology proper, but simply for the fact that still greater theologians afterward "abounded" in the Church of the West. There is a certain latent humor in the author's familiar ascription: "He is the patron saint of people who do not want to be bishops"; this both allowing for the fabled category, "sour grapes," while yet paradoxically consoling, it may chance, here and there some vexed or overburdened bishop, who might gladly forego the episcopal office, were the charge of it one of desire alone.

St. John Chrysostom is defined so inseparably by his eloquent surname, the "Golden-mouthed," that the Catholic liturgy admits the distinction by official sanction. "The only other case of a surname in the text of the Roman Missal is that of St. Peter Chrysologus (Golden-speeched), Archbishop of Ravenna (+ 450), the Western counterpart of St. John Chrysostom." His early background is Antioch in Syria; and among his masters in culture there we find the philosopher Libanius, friend of the Emperor Julian (and one of the most graceful portraitures in the vast "shades" of Gibbon). It was during his priesthood at Antioch (386-398) that John won his oratorical fame, which rated him not only the first preacher of Antioch, but one soon to become the most renowned in the world. It is the practice of Greek preachers down to this day to "model themselves on Chrysostom," let alone their occasional artifice of memorizing some sublime passage from his sermons to relieve, by the dramatic effect of the same at an opportune point, their less rhetorical endowments. His most celebrated particular sermon still is the "Homily on the Return of Flavian," preached on an Easter morning, in fervent joy for the Emperor's pardon in the scandal of the "profaned" imperial statues; wherein Flavian, the aged Patriarch of Antioch, had proved a victorious intercessor with

Theodosius. "Teach this story to your children, and let them tell it to future generations, that all may know for all time how great is the mercy of God to this city."

There is much charity of eloquence in his appeal to the rich and comfortable to provide at least in their *stables* "a place where Christ may lodge in the form of the poor. You shudder at such an idea? It is still worse not to receive Him at all." The distinctive theological note, or dominating content, in the writings of St. John Chrysostom, is, "by universal consent," his absorption in the Holy Eucharist, the most frequently recurrent theme through his works at large. He likewise very plainly recognizes the *Primacy* and *ecumenical jurisdiction* of the Pope of Rome.

St. Cyril of Jerusalem achieved celebrity first of all on the ground of his peculiar excellence in the sphere of catechetics; and his twenty-three catechetical *homilies* "form practically all" of his extant works. He also stands out in the contemporary prophecy, so to speak, as a grave Christian eye-witness of Julian's pantheistic attempt to restore the Temple in Jerusalem. Whereof the author sagaciously observes, in a note by the way: "If only poor Julian had taken up any less hopeless cause than that of the gods he would have been the greatest Emperor since Constantine." For Julian's design, to be sure, with reference to the Temple, was merely to equalize the "God of Israel" with all the "gods of the nations": and curiously *to date*, by the way, we have now the report of a *Freemasonry* plan to rebuild the Temple, perhaps in expectation of some new Messiah? In summary of St. Cyril's permanent distinction, the author quotes this passage from the Roman Martyrology: "At Jerusalem St. Cyril, Bishop, who, having suffered many injuries from the Arians for the faith, and having been many times driven from his see, at last rested in peace, illustrious with the glory of holiness; of whose untarnished faith the second ecumenical synod, writing to Damasus, gave a splendid witness"; and likewise the Collect for his Mass: "Grant us, Almighty God, that by the prayers of blessed Cyril, the Bishop, we may so know thee, the only true God, and Jesus Christ whom Thou didst send, that we may always be counted among the sheep that hear His voice." His *catechisms*, in fine, are furthermore valuable for incidental information about rites and ceremonial at Jerusalem in the fourth century.

St. Cyril of Alexandria, though second only to St. Athanasius in the line of Patriarchs of Alexandria, "has incurred an undeserved unpopularity because during his reign a Christian mob murdered Hypatia." From that accident of sarcasm in murder by a "Christian mob" (and a most horrible fatality it was, in truth) St. Cyril is every whit acquitted, in the light of impartial findings; although,

at best, there was a certain "despotic" force of character in the present St. Cyril which rather compels than invites admiration. But this does not lesson his intrinsic importance in the annals of theology, nor his princely bearing as one of the typical "Christian Pharaohs." His theological fame, "Seal of the Fathers," rests on his cardinal defence of the Catholic faith against Nestorianism; which was formally condemned by the Council of Ephesus (431). The sketch, at this point, includes a very interesting digression, both antiquarian and freshly modern, on Ephesus and its Turkish survivals. What is to be remarked, again, as of singular Catholic moment, is that St. Cyril attended this Council as direct "legate" of Pope Celestin of Rome: "As legate he presided, and the Latins had received instructions from the Pope to acknowledge him as such and in all things to be on his side." And at the second session of the same Council, the Roman delegate Philip, a priest, uttered these historic words on the Primacy: "There is no doubt, indeed it is known to all ages, that the holy and most blessed Peter, Prince and Chief of the Apostles, column of the faith and foundation of the Catholic Church, received the keys of the kingdom, and that the power of forgiving and retaining sins was given to him, and that he till the present time, and always, lives and judges in his successors" . . . Pope Leo XIII declared St. Cyril of Alexandria a Doctor of the Church; and even apart from his championship of the faith against Nestorianism he excelled in the province of systematic theology: closely rivaling, in this respect, for the Eastern Church, St. John Damascene; which signifies, in turn, somewhat of a parallel Eastern attainment to that of St. Thomas Aquinas in the West. We learn that the only complete edition of his works was the one published by J. Aubert, a canon of Paris, in six folio volumes (Greek), in 1638.

St. John of Damascus (+ c. 754) is reckoned chronologically the "last of the Fathers, unless we count St. Bernard, in the West: in any case, the last Greek Father." Strangely enough, he spent all his life under the government, and sometimes under the *protection* (against a Christian Emperor) of a Mohammedan caliph. This protection was needed on account of the Iconoclast prosecution: "At that time Leo the Isaurian ruled the Roman Empire, who raged like a furious lion against the venerable eikons and against the orthodox congregation of the Church." The biographic details on John of Damascus being relatively meagre, the author complements the still graphic sketch of him by rich background views of Damascus and an austere, but romantic and "high relief" projection of Mar Saba, the chief monastery (St. Sabas) in Palestine; whither John withdrew in temporary retreat from the world, but was recalled by the Patriarch of Jerusalem, to be ordained as an active priest. How-

ever, he soon again returned to St. Sabas: "this eagle flying away sought his old nest." His hymns are very widely known, and have become, to some extent, the common property of "all who profess and call themselves Christians." "Pope Leo XIII declared St. John Damascene a Doctor of the Church, and appointed 22 March as his feast.'" W. P.

ELEMENTI DI ASTRONOMIA. Adolfo Muller, S.J. Vol. II. Astrofisica-Astroconaca. Pp. viii–600. Desclee, Lefebvre & Co. Rome.

In this second volume of his work, Fr. Müller deals with Physical, rather than with Descriptive Astronomy; and enters with no little detail upon the general problem of cosmic evolution. The volume does ample credit to the successor of the late Fr. Secchi. It evinces a thorough and practical knowledge of the many questions of General Astronomy; and in the concise suggestiveness of its formulations, as well as its continual cross-references, it facilitates intelligent and really valuable acquaintance with the subject of which it treats. Whilst most of the recent advances in astronomical science are noted, we miss some that might have been included, such as, for example, Lebedew's researches and results concerning the Pressure of Light, and Nichols's and Hull's determinations of its energy. Similarly we should look for a wider discussion of the factors in the conservation of heat in our central luminary and in the other suns of the universe. The more recent studies concerning light are very interesting; they are considered by Poincaré and other noted physicists, and they mark at least some advance toward a solution of the long-standing enigmas constituted by the corona, the zodiacal light, and other similar and more extended cosmic phenomena.

But it is chiefly in its *dicta* concerning evolution that we consider this work of value, since evolution is certainly amongst the most important philosophico-theological issues of our day. In this question the author follows the "via media," by admitting as almost unquestionable a series of secular changes from the more simple and crude to the more complex and elaborate grades of being. The undoubted energy of an omnipotent Creator is explicitly introduced, both as to the very beginning and throughout the whole course of nature's slow yet ceaseless work. This extra-mundane agency is intentionally invoked by the author to account, in the first place, for even the very existence of being outside the divine, as well as for the forces associated with it and permitting its orderly unfolding and development. The author, moreover, invokes it again, in order to assign a sufficient causality for the distinct appearance later on of those specifically more and more perfect forms, whose independent derivation

from preëxisting developments can never be postulated without an open defiance both of the basic principle of proportionate causality, and of the mute, yet eloquent testimony of adequately considered paleontological fact. In this mediate position, the author justly holds, there is nothing intrinsically repugnant to Catholic theology or Catholic thought; and he adduces in proof of this assertion the absolutely unfettered freedom of the divine energy both as to objects and modes, the constant record of ecclesiastical traditions, traditions sufficiently summarized in St. Augustine's "*rationes seminales*", and the hesitancy, as old as the Church, which Catholic writers have always felt in assigning any finally definite interpretation to the Mosaic Hexæmeron.

Since, however, the author very properly refrains here from any *ex-professo* treatment of evolution, we too shall treat it but slightly now; only observing that in these disputed matters we too often lose sight of our position of possession, which here, as elsewhere, is often nine-tenths of the law. If there is anything certain concerning the whole question of evolution, it is that all its specific conclusions are uncertain. Probability added to probability will never make certitude, and it is a troublesome and wholly uncalled-for tactical mistake to give to even one of the merely tentative theories of evolution the altogether superior character of demonstrated fact. We most sincerely approve of all sane geological and other cognate studies. We applaud all the very curious and very interesting results which they have already attained. But with an omnipotent Creator as the real, unquestioned agent in regard to both mountain and mollusk, and with His ways explicitly and confessedly inscrutable to our gaze, we can certainly await something more than an inchoate science's assurance, before we feel obliged to accept even the millions and millions of years and the vast elemental upheavals which may—or may not—have preceded man's fitful appearance in God's endless eternity. The authors of every new system must, by the very nature of the case, prove every step of their way.

Fr. Müller presents the earth to our view in its supposed primary state of highly heated gas roughly spherical in form, with its gradual cooling, its at first elastic crust, its primeval floods of rain, its suddenly formed, and as suddenly toppling, mountains, its sedimented seas, its emerging continents, its final granitic firmness, its flashing volcanic violence, its soil-clad hills and plains, its beauty and its life. All this is set forth by the author with a wealth of detail, a consistency of sequence, and a fertility of imagination, which make very pleasant reading, even if it is continually accompanied with a good-natured kind of scepticism concerning the objective reality of those wondrous days of a world's preparation. Whatever else may be

said, a real tribute is due to the patient minds that have so carefully elaborated and so poetically portrayed the entrancing story of creation's "might have been."

But many minds go deeper, and amongst them many that have no means of investigating these unrecorded days for themselves. And these are harassed with doubt, as to what they should, and should not, believe concerning them. The atmosphere is full of a new kind of learning. Reason, we are told, has outstripped faith, and has turned squarely upon it, forbidding and barring its further progress. Star-eyed science has, we are assured, fully penetrated all the factitious webs that silly astrologers and crafty churchmen had spread between honest ignorance and dawning truth, and has hurled them aside forever. Theology is condescendingly, yet firmly, told that it must now at last and definitely yield up and disavow all its old-time beliefs. The "Argument from Design" and all similar demonstrations have been hopelessly undermined, we are told, and utterly ruined by the advances of Darwinism. The "childish" acceptance of the Mosaic six thousand years as the age of our world can excite nothing more now, we are patronizingly informed, than an amused kind of pity. Old forms, it seems, are in general passing away forever; and regarding the future we can be certain of nothing, except that it will in nowise resemble the past. And concerning all this, we can only say here that Catholic apologists cannot be too careful in treating of these ultimate realities, and that no weak, unworthy concession should be allowed to sap the very foundations of the Church's philosophical defence.

DANIEL DEVER.

A GRAMMAR OF THE OLD TESTAMENT IN GREEK ACCORDING TO THE SEPTUAGINT. By Henry St. John Thackeray, M.A., Sometime Scholar of King's College, Cambridge. Vol. I: Introduction, Orthography and Accidence. Cambridge: University Press. 1909. Pp. xx–325.

To describe the present *Volume I* as it stands, a glance at the contents proper will guide us correctly (since each topic receives an accurate enlargement, or analysis, as the case may demand, within its apportioned limits). The *Introduction* includes "Grammar and Textual Criticism; Grouping of LXX Books; The κοινή: Basis of LXX Greek; The Semitic Element of LXX Greek; The Papyri and the Uncial MSS. of the LXX." There next follow a major section on Orthography and Phonetics; and the third principal head, Accidence, covers especially the declension of nouns; proper nouns;

declension and comparison of adjectives; numerals; pronouns; and verbs. Throughout the Accidence division, there is a continual collation with classic forms and usage, besides a detailed attention to the Septuagint forms as such. The body of the work is also reinforced by a list of Principal Authorities (German, French, English); and there is a catalogue of Noteworthy Verbs (pp. 258-290), with philologic and literary data to each. Undoubtedly the most inviting feature of the work for those mere amateurs of Old Testament lore who have never obtained a knowledge of Hebrew, will be the section entitled Semitic Elements of LXX Greek.

A great deal of the philological research, the grammatical "dry bones" of statistical data, in this patient volume, is designed to subserve the twofold aim of illustrating the general subject of Hellenistic Greek; whereof the French scholar Psichari justly remarks, "La Septante est le grand monument de la κοινή"; and of contributing carefully collated results toward some ultimately approximate reconstruction of a "primitive" text of the Septuagint, for as the author says: "we are still far from the period when we shall have a text, analogous to the New Testament of Westcott and Hort, of which we can confidently state that it represents, approximately at least, the original work of the translators."

In reducing the supposed Hebraisms of the Septuagint diction to their lowest resultant terms, the author duly considers that curious correlation of verb and cognate participle, noun or adverb, which represents, it would appear, the Hebrew construction known as "infinitive absolute." But he then shows that though this usage is typically Hebraic, it is also passably and coincidently Hellenic, and must therefore be excluded from the category of wholly unalloyed Hebraisms. He follows the like argument in other such cases of "reduction," showing that where the Hebrew had any parallel in Greek at all, the translators merely made the best of that accidental sanction, sometimes giving general currency, through the diffusion of the Septuagint text, to what had else remained a sporadic, or more or less isolated, usage in Greek or Hellenistic. That cognate reduplication is also locally adopted in the New Testament, notably by St. Luke. (One might likewise recall the Vulgate analogy, as in *congregans congregabo*).

As the residue Hebrew element in the Septugint is exceptionally prominent in the case of names of persons and places, one is both grateful for the space allowed to Proper Names under Accidence, and yet prompted to repeat the wish expressed above, that the author, when dealing with Hebrew terms, had given still ampler attention to radical definition; resolution of significant constituents, too, in compound forms. Primarily, of course, this latter task belongs

rather to the whole sphere of Biblical interpretation than to the province of the Septuagint; but even for a secondary detail, full treatment herein were quite plausibly in season.

The author's Index labor is quite generous: an index of subjects, index of Greek words and forms, index of Biblical quotations. We beg to wish him Godspeed with his projected second volume; and withal we can devoutly wonder a little that our Catholic scholarship, though by no means neglectful of Septuagint study and research in the past, has not rather magnified than "averaged" the subject: if only on the side of its genuine *relic* value, in the life of the Church. Even more directly, in fine, than the Hebrew Scriptures, the very words of the Septuagint text were used by our Lord and the Apostles; by the Evangelists, Prophets, and Martyrs of the early Church: Peter and Paul, St. James, John and Jude, quote not from the Hebrew rolls, but from the familiar Septuagint Greek. And undoubtedly that older Septuagint editor, Dr. Leander Van Ess, was not unconscious of this hallowed association when he appended the pious "vow" to his preface (*Dabam Darmstadii, ultimis anni 1823* diebus): "Ceterum nil magis in votis est, quam ut hisce sacris graecis litteris Studiosorum aliorumque Virorum commodis consulam et utilitati, salutique æternæ; quod sincere et pure voluisse mihi sat est, cui et Deus benedicens gratiam addat et effectum, incrementumque."

W. P.

THE SUPREME PROBLEM. By J. Godfrey Raupert. Buffalo: Peter Paul and Son. 1910. Pp. xx–339.

The author of this book needs no introduction here. His preceding works, reviewed in these pages, have doubtless made him known to most of our readers. His *Roads to Rome*, those itineraries of divine leadings, has helped many a priest in guiding erring souls back to the one fold. *The Dangers of Spiritualism* sounded a note of warning that has been widely heard, while *Modern Spiritism* has trumpeted the same note with multiplied insistence and significance and to far-widening circles. The three works just mentioned, together with his lecture tours in various lands, have given Mr. Raupert an international reputation as a staunch Catholic thinker and an expert authority on psychical phenomena.

The "Supreme Problem" discussed in the volume at hand is, it need hardly be said, that of the soul's duty and destiny—an old problem, it is true, yet never newer, it would seem, than at this day with its multiplying and conflicting attempts at new solutions. True solutions are indeed not wanting—from those which the Bible

gives to those with which saints and other Christian writers have filled the centuries. Nevertheless, new forms of the true solution—for of course there is essentially but one solution—are needed to meet the ever-shifting phases of error and sophistry and doubt with which the human spirit of pride and fleshly tendency, subtly moved and directed by the spirits of darkness in the guise of angels of light, are continually beclouding the truth. A true solution in a form that is in many respects new—new especially in the fresh light which it sheds upon certain phases of the problem—is presented in the book at hand.

The sub-title indicates the scope of the work. It is "An Examination of Historical Christianity from the standpoint of human life and experience and in the light of psychical phenomena." Historical Christianity rests on the two dogmas, the fall of man, and his restoration and redemption through Jesus Christ. Mr. Raupert addresses himself first to the former of these fundamental truths. With a wealth of psychological analysis and illustration drawn from universal experience and the constant testimony of conscience he proves that, while the traditional doctrine of the Fall is one of the essential revealed constituents of the Christian religion, it alone affords a rational and adequate explanation of the darkness and weakness of the human intellect and the disorderly tendencies of the human will—wounds in man's specific faculties attested by constant experience, individual and racial. The line of argument thus suggested may not seem to be new and certainly it is not if tested by the *nil novi sub sole*. Nevertheless Mr. Raupert gives it a fresh setting, draws out its implications and, presenting it in its relations to adverse theories, gives it renewed life and strength. The effect of the Fall to which he devotes special attention is the devil's dominion over man. The teaching of the Bible and the Church on this subject is familiar. That the unpalatable and "unscientific" doctrine is assailed and denied at the present day, especially by the "New Theologians", is almost equally well known; but, as Mr. Raupert well observes, "an age which dissolves the Personal God into a mere abstraction, and which denies the supremacy of human conscience, can scarcely be expected to believe in the existence and personality of the evil one" (p. 81). But here again as always "God fulfils Himself in many ways", nor is one even evil custom permitted to "corrupt the world". It is significant, as it is hopeful, that an increasing number of eminent scientists devoted to "psychical research" are coming more and more to admit that certain portions of what are classed as spiritistic phenomena are explicable only on the theory of extraneous

intelligence acting on and through human media. That these discarnate agents are diabolical, they are slow to confess. None the less the evil nature and disastrous effects of the phenomena in question are such as to point unerringly to positive malign intelligence in their cause. This, we think, Mr. Raupert has satisfactorily established in his work on *Modern Spiritism*. While he covers substantially the same ground in the corresponding chapter of the book before us, he here adduces fresh personal experiences of individuals who by lending themselves to spiritistic practices have fallen victims to unmistakable diabolical obsession and possession. If the book consisted simply of this one chapter it would have justified its writing and publishing.

The second half of the volume is devoted to the other fundamental doctrine of historic Christianity—the restoration and redemption of man. Mr. Raupert here proves that, first, this truth alone, while explaining man's moral disorder, leads to true self-knowledge and sheds light on the mystery of evil (p. 273); secondly, it furnishes a remedy for moral disorder, a means of forgiveness of sin, and a way to moral liberty (p. 277); thirdly, it explains the mystery of pain, affords the helps to bear it and thereby attain moral perfection (p. 302); fourthly, it offers the means of restoration to the supernatural order. The final conclusion is summed up by the author in the words of Newman: "Either the Catholic Religion is verily the coming of the unseen world into this, or there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we go" (p. 327). These truths, for the rest familiar enough to everybody, are, like the truth discussed above, that of the Fall, given fresh strength and a living personal meaning by the light of experience in which Mr. Raupert sets them, the literary allusions with which he has illustrated them, and the illuminating contrast with contrary doctrines with which he has compared them. A critic bent on finding flaws might of course succeed in his search. There are not a few typographical errors, which however touch nothing vital, and are accounted for by the publishers' note. Here and there connected quotations from different authors are not clearly delimited (e. g. at pp. 249-251), and an occasional statement might be modified in the interest of accuracy. These are of secondary moment, however, and do not affect the substance of a work of such sterling value—a work that forms a welcome addition to our apologetic literature, one that is a strong weapon of defence and attack, one that is made of the iron of ancient truth, wrought by the newest processes into the unbreakable yet flexible steel that is needed in modern tactics—a work

which, while employing the method of experience in confirmation of the truths of faith, escapes the excess of that irrational pragmatism which would make the truth itself consist in its sole response to experiential needs; a book which, written by a layman from the "standpoint of a layman", will appeal to the layman, though not to him only, but to every thoughtful and reflecting mind.

THE NECROMANCERS. By Robert Hugh Benson. St. Louis, Mo.: B. Herder. 1909. Pp. 374.

Given a reprobate theme, one cannot look for a decidedly pleasing consequence in either treatment or the reflex reaction upon healthy mortals. At the very best, this volume is unevenly written. There are passages, incidents, felicitous interludes, discovering excellent fine art of style, and quite a perfection of exact depiction in the keen miniature vogue of a Meissonier; there are touches of intaglio realism in effects of sympathetic nature, as in the minor interlude on cats, forsooth; as in the southwestern rain-storm, to bespeak romance on momentary levels of the sterling truest. On the contrary, there is platitude of conventional padding; whereas, by stringent requirements, a volume under four hundred pages in bulk ought not to afford any waste at all, of inferior lapses. One questions, again, the fairly moral value of attempting to reproduce, as the book seems to attempt in its proper climax, sheer morbid lunacies. Is anybody helped, *except* by his redemption of consummate style, through De Quincey's *Confessions*? They probably neither help nor hinder, where an opium habit once rules in fatuous entire possession of its unanswerable victim; and one suspects, by analogy, that their infatuated seizure is equally averse to moral suasion, the warning of bitter example, the whole sway of reason, in victims of cocaine, hypnotism, and the stilted subtleties of theosophy, spiritualism, old Gnostic vagaries but freshly revived and modernly conditioned.

The *Necromancers*, in outline, is very simple. A candid, impulsive, rather moody young Englishman, Catholic convert withal, has fallen in love with a pretty face, an artless maid of Nonconformist Philistia. She suddenly dies; and in his agitation of grief still passionately edged, as it were, he drifts into the toils of mediums; whose ultimate uncanny tricks appear to land him in melancholic insanity. We say purposely "appear" to land him thus; because the aforseaid climax proper is hardly worked out with a sure master-hand, such as a hospital specialist might be expected to wield in describing some parallel case of lunatic distemper: in short, the really professional side of the theme, in that closing por-

tion (which, furthermore, is left in implicit suspense) is blurred, and even clumsy. Neither does the sane Catholic foil to this foolish young man, his adoptive sister, Maggie Deronnais, fully hold her own in the scene which else could have become a real "scene" for dramatic tension. Between the sustaining Catholic doctrine of Communion of the Saints, guardian angels, instant and effectual dominion of the powers of light over the demons of darkness, there is a great gulf set; and Maggie's consistent sanity of equilibrium became too incoherently shaken when the trial came between faith supreme and moonstruck demonism.

Father Mahon, the robust, but phlegmatic, stolid, narrowly routine Catholic priest in the story, is disposed to regard all spiritualistic heresy with blunt contempt, sanguine unconcern as touching any vital danger to the Catholic faith from such passing phenomena; and the Church, of course, does eternally weather ephemeral aberrations of one sort and all sorts. Nevertheless, the very skyward self-confidence of spiritualistic professors lures many dependent and shallow disciples from the firm anchorage of the one only revealed Catholic truth and faith; so that even the most sanguine pastors have cause to note the ever-lurking wolf, be his disguises never so silly, never so specious and flimsy. For while the Church at large infallibly wins the final day against every error, still the loss is positive and baneful to those individual "sheep" who become seduced.

Some of the personal descriptions are admirable. We give a sample. Enters Mrs. Stapleton, "a New Thought kind of person".

"So I understand," said the old lady, with a touch of peevishness. "A vegetarian last year. And I believe she was a sort of Buddhist five or six years ago. And then she nearly became a Christian Scientist a little while ago."

Maggie smiled.

"I wonder what she'll talk about," she said.

"I hope she won't be very advanced," went on the old lady. "And you think I'd better not tell her about Laurie?"

"I'm sure it's best not, or she'll tell him about Deep Breathing, or saying Om, or something. No; I should let Laurie alone . . ."

. . . . . .

"It's too charming of you, dear Mrs. Baxter," Maggie heard as she came into the drawing-room a minute or two later, "to let me come over like this. I've heard so much about this house. Lady Laura was telling me how very psychical it all was . . . how suggestive and full of meaning!"

. . . . . .

Fortunately, Maggie had a very deep sense of humor, and she hardly resented all this at all, nor even the tactful hints dropped from time to time, to the effect that Christianity was, of course, played out, and that a higher Light had dawned. Mrs. Stapleton did not quite say this outright, but it amounted to as much . . . It appeared that the lady did not go to church, yet that, such was her broad-mindedness, she did not at all object to do so. It was all one, it seemed, in the Deeper Unity. Nothing particular was true; but

all was very suggestive and significant and symbolical of something else to which Mrs. Stapleton and a few friends had the key."

Indeed, the overweening sophistries, intellectual inflation, occasionally impudent patronage of conceited Gnosticism, as the "New Thought" resolves itself to be in the last resort, are sketched with a free and adept hand; while still the composite volume comes very far short of the full grasp of treatment in *Frankenstein*, to cite an effort of distinctive success in the "transcendent" line; to say naught of De Quincy's rhetorically *sustained* flights, in a morbid vein; and let alone the full-bodied compass of a *work* by Dickens: *Bleak House* the ghostly.

ORGELBUCH ZU J. MOHRS "CAECILLIA" ZUR 32. Auflage neu herausgegeben von Johann Singenberger und revidiert von F. X. Engelhart. Erstes Heft: Messgesaenge. Pustet, 1910. (Quarto, three-quarter leather,) 102 pages.

Contains no less than six Masses from the Vatican Kyriale, transposed into suitable keys, in modern notation, and provided with organ accompaniment; as also five sets of hymns arranged for appropriate singing at Low Masses, with text in German. The volume thus forms the first part of the organ accompaniment to the "Caecilia" of J. Mohr, which has already appeared (Pustet, 1909) in its newest form. The many editions of this compact and comprehensive little volume testify to its great usefulness; but the most recent edition necessitated the quarto volume of accompaniments to the Vatican Chant selections. The five sets of hymns—constituting equivalently five "Masses"—should prove of the greatest service for Low Mass, as they provide texts appropriate for the several portions of the Mass, arranged in proper sequence for both singers and organist, while the fact that five such "Low Masses" are provided ensures interesting variety and avoids the bane of monotony.

Literary Chat.

Students of psychology as well as general readers of culture often feel the need of some moderate-sized compendium of the physiology and anatomy of the nervous system. Works there are in abundance that treat with great detail of the minute structure of the brain and the nerves; and on the other hand there is no lack of elementary descriptions of the nervous apparatus. Something midway between the extremely complicated and the superficial has been the desideratum. The demand seems to be happily supplied by a recent little book entitled *Anatomy and Physiology of the Nervous System* by Mr.

Sedgwick Mather, Professor of Neurology at the American College of Neuropathy, Philadelphia. The book has barely 150 pages, but it covers the subject comprehensively enough for most practical purposes and in a style intelligible to the average educated reader. The physiology of the brain and nerves is the dominant subject. Anatomy is subordinate. The illustrations are very good and sufficient as far as the nerves are concerned. A few more on the brain would have enhanced the value of the book, which is very neatly made up by McVey (Philadelphia).

We have coupled above general readers of culture with students of psychology, for in these days when knowledge covers the earth, like the sea, the lines of demarcation between special student and general reader seem to have become faded, if not quite erased. However this may be, another work that appeals proportionately to both classes in question is *Stundenbilder der Philosophischen Propädeutik* by the Rev. Peter Vogt, S.J.—that is, omitting the untranslatable figure, *Stundenbilder*, a brief introduction to philosophy. The gateway to philosophy is, of course, logic; but as psychology, though independent, is closely connected with logic, the author introduces his readers to philosophy in the present volume through psychology and reserves the logical ingress for a future volume. It is not meant to be a technical treatise on psychology but rather to furnish supplementary matter with which the teacher can expand his commentary on his text-book and with which the educated reader may orient himself on the pertinent questions. The author's standpoint is dominantly empirical and covers the general phenomena of consciousness—knowing, feeling, tending. The strictly "rational" or metaphysical subjects concerning the soul as such are introduced in connexion with the special psychical phenomena. The reader who will take the title literally and study "the hour-pictures" one a day will find that by the time he has surveyed the sixty *Stundenbilder* into which the matter is divided he will have acquired very considerable information on a subject which it concerns him most to know, himself; information which is accurate and based upon extensive research, as the bibliographical references attest; and yet information which the author's happy style has made comparatively easy of assimilation. The book is published by Herder (Freiburg; St. Louis, Mo.).

From the psychology of life to the psychology of death is an easy, because a natural, transition. *Trauer und Trost* is the title of a recent book, written by an Austrian priest, Anselm Freiherr von Gumppenberg, and published by Pustet & Co. (New York). It treats broadly and spiritually of death. "Sorrow and Comfort at the graves of dear dead" is the full title of the book and suggests the scope and character of the contents.

Sermons with us are not usually delivered at the grave, but in the church. The place and the occasion lend them perhaps at times elements of strength which the candid panegyrist knows they do not inherently possess. The effective funeral sermon requires, of course, proportionately at least as much care in preparation as does any other sacred discourse. With the best endeavors, nevertheless, a priest may find his own fund of ideas pertinent to a subject upon which he is obliged so often to preach, inadequate to the demand. To him, if he read German, a book like *Trauer und Trost* will prove a rich treasury of suggestive ideas and sentiments, beautifully and feelingly expressed—suggestive only, of course, for a book of the kind can be no more.

More than half a century ago Orestes Brownson, closing a critique of Père Gratry's Theodicy, said: "M. Gratry has really given us a living and practical philosophy. It explains our moral and intellectual constitution and harmonizes reason and faith. It thus satisfies the intellect. It harmonizes intellect and love by showing the innate synthesis of perception and aspiration, of science and morality. He harmonizes thus our whole intellectual and

moral life, and shows that, while all genuine love is rational, all rational operations have union with God, as the supreme good in itself, for their end. He does not war with the Schoolmen, but he presents their teachings in a more life-giving form to our age; and while he is no innovator in thought, he will, we think, impress a new movement on the mind of the age that will be as salutary as powerful" (*Works*, Vol. I, p. 381). This is high praise coming from so discriminating a critic as was Dr. Brownson, especially when one remembers the very severe handling to which he subjected Père Gratry's *Logic*. The reviewer's prophecy remained unfulfilled. M. Gratry impressed no "new movement on the mind of the age." Nevertheless, however, the affective rather than intellective temper of thought which he pursued and advocated is attuned to one of the tendencies of the modern mind and in so far as that tendency is just and reasonable Père Gratry's writings can but serve to keep it normal. Therefore we have from time to time welcomed in these pages the republished issues of his books. The latest of these reprints is his *Commentaire sur l'Évangile selon S. Matthieu* (Paris, Téqui), in two small volumes. The commentary is in no wise literal or methodically exegetical. The chapters of the Gospel are given, in French, and divided into sections. Then follow detached reflections on a salient thought selected from the individual sections. The reflections are discursive and affective. Those who meditate on the Gospels can hardly fail to have their spiritual sense quickened and their affections nurtured by following these thoughts of Père Gratry.

Those who read Spanish will find a little book entitled *La Iglesia y el Obrero*, by P. Ernesto Giutart, S.J., interesting and useful, especially in preparing discourses for workingmen. In a very clear straightforward style the author pictures the conditions of the workingmen in pre-Christian times, the influence of Christianity on labor, especially by abolishing slavery, promoting guilds, opposing unjust usury, establishing institutions of charity, influencing civil legislation favorable to labor. The concluding chapter summarizes the teaching of Leo XIII on the conditions and rights of workingmen.

Another practical little book for the Spanish reader is *La Cruzada de la Buena Prensa*, by the Bishop of Jaca, D. Antolin López Pelaéz. The illustrious prelate makes many wise and timely suggestions concerning the utilization of the press in the cause of truth, and the special duty of the clergy in the matter.

A neat little brochure of less than a hundred short pages, all filled with true wisdom, is *Pensamientos escogidos de Santa Teresa*. The editor, P. Pons, S.J., has extracted thoughts from the writings of St. Teresa pertinent to the meditations of St. Ignatius and arranged them according to the order of the Book of Exercises.

A recent Spanish work of more scholarly and professional, though none the less of profoundly spiritual significance, is *San Juan: estudio critico-exegetico sobre el Quarto Evangelio*, by the learned Jesuit professor, P. Murillo. The work embodies, with notable additions and elaborations, the lectures delivered by the author in the Seminary of Madrid before the students of Exegesis preparing for the licentiate in the Faculty of S. Scripture. The work is a testimonial no less to the ability of the auditors who, it may be assumed, assimilated its contents, than to the erudition and spiritual insight of the lecturer. The volume contains a critical introduction to the Gospel, in which the recent pertinent problems are ably discussed. The bibliography might have been made more extensive and have included some of the important English books on the subject. The body of the work is a commentary, literal and discursive, on the Spanish text of the Gospel.

All the foregoing Spanish books are published in neat form by Gustavo Gili, as are also two other volumes of a more technical interest,—*Las Cofradias*

et Congregaciones Ecclesiasticas segun la disciplina vigente—a short treatise on the canon law of the subject with special notes on the secular Tertiaries; and *Los Esponsales y el Matrimonio segun la novissima disciplina*, a canonico-moral commentary on the *Ne temere*. The latter two volumes are from the pen of the well-known Jesuit professor, P. Juan Ferreres.

"Catholicism and Happiness" is a well-written and remarkably rational paper by a Protestant clergyman, the Rev. R. L. Gales, Vicar of Gedney, in which the author dissipates the rather popular notion that the wealth and prosperity of Protestant countries stands for desirable conditions of living; indeed, the "benighted Popish countries," assumed to be unprogressive, are actually the best conditioned so far as the great mass of the people are concerned. His conclusion, after considering the facts, is that the sum of human happiness was not increased by the substitution of Puritanism for Catholicism in the religious changes of the sixteenth century. (*Hibbert Journal.*)

In the same issue of the *Hibbert Journal* (January) appear two articles on the late Father Tyrrell. Baron Friederich von Hügel recounts from letters which passed between himself and his friend during the last twelve years of the latter's life, the facts and sentiments which portray the unfortunate priest as he manifested himself in his most intimate relations. The picture thus drawn, whilst thoroughly sympathetic, does not ignore certain shortcomings of Father Tyrrell. "Nobly disinterested, fearless to a fault, warmly affectionate, truly humble, and full, in his depths, of the specifically religious passion and instinct, yet he was indeed much of a hero, but not a saint, if by sanctity we mean faultlessness; for he had his very obvious faults—a vehement temper and a considerable capacity for bitterness when writing." Such is the writer's estimate of the priest whom he believes to have been wronged as well as misunderstood by the Roman authorities who nevertheless could not rob him of his Catholic faith. One might be inclined to accept all that Baron von Hügel says about Father Tyrrell's nobility of character and power of intellect, or even what he says about the narrowness of the human element in religion which can manipulate the issues of legitimate authority to wrong purpose. Yet no argument or reasoning can alter the fact that Father Tyrrell, in an evil hour, not merely criticized authority by setting up his own standard of interpretation of truth against tradition—right or wrong; but that he defied the authority which he himself recognized as indeed the legitimate and only medium of sacramental communication from God to men. To toy with error, as he did with Old Catholicism, fully convinced that it did not stand for the Church of God, was criminal in a sense which no true authority could condone. Rome had no alternative in formulating its verdict concerning Father Tyrrell. If the means which brought about this verdict were bound up with low motives in his accusers, it would indeed be deplorable, as would be any injury done to a mistaken apologist of truth; but that would not lessen the justice of the sentence, which stands independent of all charges of personal malice or imbecility in the opponents of the accused.

The second paper referred to is entitled: "George Tyrrell, A Friend's Impressions," by the Rev. C. E. Osborne. The author speaks of Father Tyrrell's Celtic temperament, his wit and ready humor, his large-hearted sympathies, and emphasizes the fact that while he was mainly influenced in his spiritual and intellectual opinions by the study of Newman's works, such as the *Grammar of Assent* and the *Essay on Development of Christian Doctrine*, he went widely apart from the master in the aggressive assertion of original methods. Of Tyrrell's *Medievalism* the writer thinks that it should rank in the same category as Newman's *Apologia*. This is putting an altogether exaggerated value upon a book which bears witness to some of Father Tyrrell's

most glaring inconsistencies as a thinker, not to speak of the ugly sallies of temper which mark its references to Pius X and Cardinal Mercier.

The *Centenary of Catholicity in Kentucky* by the Hon. Ben. J. Webb, published twenty-six years ago by Charles A. Rogers, comes to us as a reminder that the story of the last quarter of a century is needed to complete the interesting record of that pioneer period of faith and missionary zeal. Among the prelates who have guarded and shaped the destinies of Catholicity in Kentucky during this time is Bishop Maes, himself the first historian of the district as described in that intensely engaging biography, the life of Father Nerinckx. The Bishop has lived through this unwritten history and made a large part of it. It would be interesting and instructive to have in writing his recollections of this period so as to bring Judge Webb's work up to date.

Father De Zulueta is a zealous advocate of Eucharistic devotion, especially of frequent Communion, as his writings on the subject testify. The last book from his pen is *The Eucharistic Triduum*—an aid to priests in preaching frequent and daily Communion. It is in fact a translation from the French work of Père Jules Lintelo, S.J., and is a practical manual of instruction on Holy Communion. We note the list of books quoted and recommended, from the French, English, and Spanish. Among the list of English works we should like to see included Bishop Hedley's admirable volume on the Blessed Eucharist, as well as Father Dalgairns's on Holy Communion.

A practical manual, of use to seminarists and priests, who find it necessary to pay some attention to the culture of voice and speech, and to deportment and gesture in preaching, is a booklet of eighty pages by the Rev. George S. Hitchcock, B.A., published under the title *Sermon Delivery*, a method for students. (Benziger Bros.)

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